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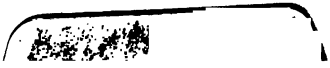

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OUTLINES OF SERMONS

FOR

Parochial Use

THROUGHOUT THE YEAR.

Second Series.

BY THE

REV. HENRY THOMPSON, M.A.,

LATE SCHOLAR OF S. JOHN'S COLLEGE, CAMBRIDGE;
VICAR OF CHARD, DIOCESE OF BATH AND WELLS.

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TO THE

HONOURABLE AND RIGHT REVEREND

LORD ARTHUR CHARLES,

Lord Bishop of Bath and Wells.

My dear Lord,

The kind permission accorded me by your Lordship to affix your honoured Name to these pages is most gratefully appreciated. Under such a sanction I feel encouraged to hope that the work which bears it may find an indulgent reception, and prove useful to the Clergy.

It is a great pleasure to me to be allowed a public opportunity of thanking your Lordship for the great kindness and consideration which it has been my privilege to experience at your Lordship's hands.

In the hope that your Clergy may long continue

to enjoy the blessings of your fatherly government, I have the honour to be,

My dear Lord,

Your Lordship's grateful and obedient

Servant,

HENRY THOMPSON.

VICARAGE, CHARD,

S. Peter's Day, 1871.

Preface.

THE work to which the following pages are designed to be supplemental was offered to the Clergy and the Church eighteen years ago. A vast interval in man's short life; but ordinarily very inconsiderable in the life of a Church or a nation. We, however, now live a century in a decad. Even since the first page of this volume was written, (1867,) the circumstances of the Church of England, of the very Christianity of England, have essentially changed. The "disestablishment" of a large portion of the Anglican Church, its disconnection from the State with which it had been joined by the solemn act of two independent legislatures, would be startling enough to contemplate; but even this is thrown into the shade by the act of sacrilegious robbery accompanying the deed; an act unparalleled since the times of the last Henry and his misguided son. These things, however, touched not the spirituality of the Church; but we have now a Court, composed of a few laymen, how selected even is unknown, who claim, without appeal even to the House of Lords, to decide the most vital questions of doctrine, under colour of interpreting canons and rubricks; and even to pronounce and execute spiritual sentences, overriding the one divinely-constituted authority of the Episcopate. *A commission, instituted* primarily for *the mere purpose of investigating* an archæological

question, has proceeded entirely to revolutionize the Church Lectionary, (probably unaware on what profound and accurate scheme that Lectionary was compiled,)[1] and is now at work on the rubricks, with no obscure intimation in high places of an attack on the most circumstantial of the Creeds. In education, the wills of founders, the constitutions of colleges and schools, have been shamelessly set at nought; and from all, even down to elementary institutions, Christianity is rigidly and ostentatiously banished, as far as practicable. Funds bequeathed for the propagation and maintenance of the Christian Faith are forcibly alienated to the promotion of everything opposite; and a godless scheme is substituted for that true and sound Christian education which, so few years ago, was the honourable pride of our land. The composition and vagaries of Education Boards furnish matter of laughter to the thoughtless, of weeping to the serious.

But could these enormities be perpetrated by *any* legislature, especially one of popular construction, unless countenanced in lower quarters? Surely not. That they have been so countenanced is evident from the feeble resistance made to them. But not from that only. We have, alas! proofs more direct.

1. In the University of Oxford, once boasting itself the grand fountain of orthodoxy, the works of Hume, Spinoza, Hobbes, and others, against whom, where they were mentioned at all, the stream of instruction was directed, are become actual text-books for academical degrees; insomuch that the Marquis of Salisbury lately affirmed in the House of Lords, that it was now next to impossible for the best home-trained youthful Christian to leave Oxford other than an infidel. The "philosophy" of a sciolist, whose "religion" consists in the worship of a dead woman, in making Wednesday supersede the LORD'S Day, and

[1] *See Outl. xxv., note,* and "Tracts for the Times," No. 13, *there referred to.*

in turning the churches of Christendom into temporary tabernacles, until temples of the new worship shall be erected, with the chancels placed towards *Paris* (!!!) is absolutely making considerable way in our "liberalized" universities, and among men who, on any other subject, would be very far indeed from capable of entertaining such absurdities for a moment. The Universities neglected the opportunity afforded them for resistance when the first attack on their liberties was made; and thus became not only ready, but, eventually, willing, victims of "the spirit of the age."

2. "Oppositions of science falsely so called" have not been wanting in the same direction. For true science, and the true follower of science, the earnest Christian must ever feel deep veneration. Inquiry into the constitution of Nature, even where it results in no practical advantage, (and that is seldom,) is an ennobling and elevating pursuit, well worthy the highest of GOD'S creatures on earth. The true Christian philosopher will advance his researches freely and fearlessly, because he can have no fears for the Catholic Faith. He knows that Nature and Revelation, as coming from one Source, can never be really opposed; and that any apparent opposition can only result from his defective interpretation of one or the other. It was thus that Bacon and Newton, Buckland and Faraday, conducted their inquiries. The temper of some philosophers is now different. If they love Nature much, they seem to hate Revelation more. They have less pleasure in discovering or explaining a phenomenon, than in setting forth its contrariety to Scripture. If they do not in terms deny a personal Creator, as some seem to do, and enthrone a self-existent energy in His room, they deny His sovereignty over the laws which He has ordained, insisting that these are necessarily immutable, incapable of suspension, even by His will, although the will of a child, lifting his *foot from the* ground, suspends the *grandest of natural laws as truly* as our LORD'S will

suspended the natural constitution of water when He walked on the sea. Prayer is represented as the vain invention of ignorance, to be rejected as unworthy the votary of science. Man is only a beast, who in some far away past generation has elevated himself by some internal process (far transcending, certainly, in wonder, any recorded miracle) to his present intellectual eminence. These "scientific" conclusions are maintained with an arrogance and dogmatism which nothing but demonstration could justify, till, every now and then, they are demonstrated to be wrong, even by those who have held them. Then some new hypothesis is substituted, and defended with as much pertinacity as that which it has supplanted; nor has any regret been expressed for a long and obstinate advocacy of error, nor any shame for contumelious abuse of those who have ventured to be right. The liberal gentlemen who assert these paradoxes are, of course, liberal (if of nothing else) of invective and calumny towards the Clergy, for daring to dissent from their conclusions, and as the representatives and champions of that religion which these advanced intellectualists detest from their hearts.

3. Vulgar infidelity, of course, abounds. It is calculated that one-fifth of our people attend no public worship whatever! This is partly due to the theories of "philosophers," seasoned for the plebeian palate by the periodical press, partly to brutal ignorance, and always to the depravity of the natural man. The writer has been, for many years, no inattentive observer of the moral condition of his country. For those many years, suicide (Satan's great triumph) has been of DAILY occurrence. A passing notice of the frequency of murder will be found in p. 9. It may be here observed that, in half of the present year, 1871, the murders have amounted to 69. Considerably over 2 a week! whereas in 1867 they reached the *number* of 45 in 7 months. A frightful increase *truly! And these* are the more revolting, from the

circumstances under which they have been mostly committed. 28 are infants, chiefly murdered by mothers! 11 are wives murdered by husbands; 2, husbands by wives; 1 a son by his father; 1 a father by his son; 1, a stepmother by stepson: 44 out of the whole number. Stabbing, a crime as cowardly as it is ferocious, formerly marked out a native of the South. Now, it is distinctly English, and almost of daily occurrence. Meanwhile, the law of GOD (Gen. ix. 5, 6; see Former Series, Outl. xxi., note,) sleeps, or is treated with open contempt. There have been 2 executions to 69 murders. Infanticide, in which we rival China, has been pronounced by a Minister of State, in his place in Parliament, almost beyond the reach of the law. That drunkenness should in turn be the cause and result of crime, is, in such a state of things, only to be expected. Meantime, a low literature panders to a morbid taste for horrors, and some of the most atrocious of modern crimes have avowedly resulted from this source, especially those committed by boys and youths, which of late years have surpassed in number all former precedent. Nor is an accommodation of the poison to higher, and even female, intellects wanting. The "sensational" novel has become an institution, the influence of which may be measured by the vastness of the supply. And sensitive minds, for whose accommodation the histories of Dinah and Joseph have been withdrawn from public reading, will yet gloat over elaborate pictures of adultery and murder, drawn with Satanical ability, to excite and gratify all that is corrupt and evil in human nature.

Such being the condition of the lower strata of society, it is no wonder, especially under our present political constitution, that the poison should be readily transferred to the higher, and culminate in public legislation, till "the whole head is sick, and the whole heart faint,"[1] and *we approach the* awful condition

[1] *Isa. i. 5.*

described in the verses following that text, and absolutely exhibited in the state of a neighbouring nation.

"But what connection have these observations with the subject of this volume?" it will be asked. One more question before the answer. What is the cause of this alarming corruption? DESERTION OF THE CATHOLIC FAITH, as held by our Church of England. Unity disregarded, men ready to abandon the Church on the flimsiest pretext, falling down to the idol images of their own fancy,—Schism has abounded to overflow: and even "orthodox" schismatics instantly take part with infidelity if they may injure the Church. But the natural, or rather the logical, outcome of Schism is Heresy; which, sooner or later, merges in unbelief. And not only do men rend themselves from the body of CHRIST, but deliberately make rents within it; establish societies for the persecution of their brethren who find themselves unable to pronounce the exacted Shibboleth: or claim, like the Essayist-Reviewers, to teach infidelity from the pulpits of the Church. When once it becomes a principle that every man may do "that which is right in his own eyes," the Book of the Judges may instruct us in the results. And there is one grand fact, which may serve to gauge the amount of religious principle existent, even among professing members of our own Church. THE IMMENSE MAJORITY NEVER COMMUNICATE! The command of their LORD is undisputed; a fact which, independently of His own clear declaration that communion is ESSENTIAL,[1] should be abundantly enough. But the command is deliberately disobeyed, the declaration unheeded, or explained away. Surely there is some fundamental mischief working here! Can this be true and soul-sustaining Christianity?

If, then, desertion of Catholic truth is the cause of these disorders, the remedy must be sought in in-

[1] S. John vi. 53.

culcating and propagating the Faith once delivered to the Saints, and honestly and purely held in our Church of England; in recalling the wanderers, and establishing the faithful. And this, as no cold speculative theory, but with vital warmth and energy, with the full spirit of divine love, and that "pure religion" which an Apostle prescribes.[1] This work may be undertaken in various ways; the press, doubtless, is one; but (in language more parenthetical than poetical, and more truthful than either,)

> "The pulpit, ... (and I name it fill'd
> With solemn awe, that bids me well beware
> With what intent I touch that holy thing)—
> The pulpit (when the satirist has, at last,
> Strutting and vapouring in his empty school,
> Spent all his force, and made no proselyte)—
> I say, the pulpit (in the sober use
> Of its legitimate, peculiar powers)
> Must stand acknowledg'd, while the world shall stand,
> The most important and effectual guard,
> Support, and ornament of virtue's cause.
> There stands the messenger of truth: there stands
> The legate of the skies! his theme divine,
> His office sacred, his credentials clear."[2]

In the pulpit, we have advantages altogether superior and peculiar. We address few comparatively, but those few prepared by prayer and the Word, by the solemnity and stillness of a holy Day, to hear us with equanimity and reflection; and the conditions of place and circumstance forbid interruption of any kind. Moreover, we must not forget, that, because sectaries place the sermon in dignity and importance above the prayers, preaching is none the less a divine ordinance, and a divine blessing may be expected to attend it. A full and liberal exposition of the Catholic Faith from the pulpit, with all its moral and practical consequences, (without which it is mere Pharisaism,) appears to be the most Scriptural and effectual means of meeting *the giant evils of* our day.

[1] *S. James i. 27.* [2] Cowper, "Task," ii.

As an humble aid to this result, the following pages are offered. They will not be found, like the Former Series, to embrace a formal and systematic, although concise, exposition of Catholic theology. They are supplemental only, adding materials, not principles. The author has been so repeatedly requested by his brethren to compose a work of this kind, that he has considered it a kind of duty to make the attempt. He has not the arrogance to pretend to *instruct* them: but he well knows, even from the composition of these sketches, the time it takes to collect materials for one sermon only; and how grateful he would often have felt, could he have saved himself this trouble by finding them collected to his hand. The sermons constructed on these Outlines may be quite as original as any others; the writers will not be saved reflection or composition, but only time and mechanical labour. No attempt is here made at rhetoric or declamation; matter alone is furnished. Any amount of embellishment may be superadded: and even material may give way where the preacher is provided with better. The Outlines, if they fulfil their writer's intent, will not be found wanting in elasticity. They are not meant to supersede, but to supply. May the divine Blessing accompany the attempt, and render it fruitful in the confirmation or conversion of hearers!

The writer has been repeatedly asked for information respecting *Pastoralia*, frequently alluded to in the Former Series. Circumstances unnecessary to be explained removed the book from the publishers,[1] and the writer now understands that it is procurable at Mr. R. D. Dickinson's, 73, Farringdon Street, London.

The new Lectionary was not in existence, scarcely in contemplation, when this volume was begun. It has, the writer believes, sufficient authority from Convocation to be accepted by the Church, though *barely* sufficient. Its influence on these pages is not, how-

[1] *Not those* of the present work.

ever, considerable. The following Outlines alone will be found affected by it; ix., xi., xxxix., xlix., lvi., lix., lxvi., lxxi. And yet the writer cannot regret having retained an exposition of the valuable teaching contained in the excluded chapters. The disappearance from the Sunday Lessons of the cosmical miracles in Isa. xxxviii.,[1] and Josh. x., and of the history of Balaam, taken in connexion with modern speculations, is noteworthy. The *inference* from the history of Korah, important indeed for these times, is suppressed. (Numb. xvi. 40.) The expulsion of the Canaanites, one of the most awful and instructive passages in providential history, seems also withdrawn in compliance with modern fastidiousness, like narrations of another kind. The bare fact that these portions of sacred history will now be deliberately withholden from the Sunday worshipper, makes it only the more important that they should be restored to him from the pulpit; and, indeed, in this way, the original mind of the Church may be retained and imparted by the preacher.

The time is come foretold by the Apostle to Timothy.[2] In the hands of the Clergy, under the Master, now more than ever, lies the salvation of the country, individually and nationally. The inculcation of truth, with all its practical consequences, and the eradication of error and vice, is their proper function, and one which now they are almost exclusively called to fulfil. The trumpet must give no uncertain sound that calls to battle against these. There must be no "conciliation" of falsehood, no halting between two opinions. The truth must be set up on its "pillar and ground,"[3] and boldly preached from thence, whether men will hear, or whether they will forbear. Spoken in love, of course, it must be; still the work of an Evangelist must be done, full proof of our ministry given, and afflictions, if needful, and but too probably, endured. This is, however, in His hand,

[1] This chapter is excluded *from the daily* lessons also.
[2] *2 Tim. iv. 3, 4.* [3] 1 Tim. iii. 15.

Who does all things well. If our work to-day is faith
fully done, we can afford to take no thought for th
morrow.

One word more. This volume has been written i
stray portions of time, in the midst of much occup
tion, and of no small afflictions; a considerati
which may not excuse its faults, but may dispose to
lenient view of them.

VICARAGE, CHARD,

S. Peter's Day, 1871.

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[1] These titles, omitted *per incuriam* in their proper places, are supplied here.

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I.

First Sunday in Advent.

Subject. The first Advent of our LORD.
Text. S. John i. 11. "He came unto His own, and His own received Him not."
Principal Words. ἦλθε—ἴδια, ἴδιοι—παρέλαβον.
Parallel Scripture. Isaiah liii.
Parallel Texts. Mal. iii. 1, 2; S. Luke xix. 14; Acts iii. 26, xiii. 46.

ON Advent, see Nelson's "Festivals," and "Wheatly on the Common Prayer."

Two events (His birth, and His return to judgment) called in Holy Scripture the Advent (or coming) of the LORD. (Text, and S. Matth. xxiv. 30.) The season of Advent is intended to prepare us for the celebration of the first by contemplating it in connection with the second. They who are unprepared to meet the second cannot rightly, consistently, or reasonably, rejoice for the first. [Our LORD'S coming to Jerusalem and the temple (see Mal. iii. 1,) and the destruction of Jerusalem through His visitation, are, in a subordinate sense, called His comings. See the Gospels for the 1st and 2nd Sundays in Advent.]

The text alludes to our LORD'S first, and past, coming. Belief in this of primary importance. 1 S. John iv. 2, 3; v. 20; 2 S. John 7.

I. "*He came.*" Who? The WORD, Who "was with GOD, and Who was GOD." (verse 1.) (For the infinite dignity of CHRIST, see sermons for Trinity Sunday.) Consider

II. *Whence He came. From* heaven, S. John iii. 13.

From GOD, S. John viii. 42, xiii. 3, xvi. 28. His glory and voluntary humiliation are contrasted, Phil. ii. 6—8. The great dignity from which He came may be further illustrated from Isa. ix. 6; Col. i. 15, 19; Heb. i. Compare Isa. vi. 1, 2, with S. John xii. 41; Rev. i. 8. This coming then of the WORD from heaven to earth should fill all the inhabitants of earth with awe, wonder, and adoration.

III. *Why He came.* It was "to save sinners"—His enemies. 1 Tim. i. 15; Rom. v. 8, 10; S. John xii. 47. There was no compulsion—It was love, divine love, that was the motive power. See S. John xv. 15. "Ineffable truly, and beyond all thought[1] is the riches of the kindness of GOD! For observe—'He came unto His own'—not for His own benefit (for the Godhead needs nothing) but for the benefit of His own, and yet these, His own, 'received Him not'—nay, cast Him out of the vineyard, and slew Him; and yet, even then, He did not shut them out from repentance; but granted them, if they would, even after such transgression, power to wash themselves from their sins through faith in Him, and to be received into an equality with those who had acted otherwise, and been even His friends." (S. Chrysost. Hom. x. in Joannem.)

IV. *To whom He came.* To His own, τὰ ἴδια, His own possessions, heritages. He came

1. To His own possession, inheritance, Israel. (Exod. xix. 5; Deut. iv. 20; ix. 26, 29; xxxii. 9; 1 Sam. x. 1; 1 Kings viii. 51; Isa. xix. 25.)

2. To the whole world, of which He was Creator and Possessor. (S. John i. 10; Gen. xiv. 19, 22.)

He came, then, the Divine WORD, from heaven to earth, on a message of divine love, to save sinners—He came to His own possession, and

V. "*His own received Him not.*" His own, the

[1] ὑπὲρ διάνοιαν πᾶσαν. There is, however, another reading, ὑπερβολὴν πᾶσαν νικῶν, an expression more easily understood than translated.

Jews, twice His own, by both claims. Most hideous ingratitude! The "LORD of Glory" (1 Cor. ii. 8) despised, reviled, rejected, CRUCIFIED, by His creatures, His chosen, those whom He left glory and incurred suffering to save!

The sinfulness of this conduct implies that it was voluntary—that there was no coercion. We cannot attribute to the just and holy GOD the exercise of power to compel His creatures to reject Him. Neither does He compel their services, which would then have no moral worth, but resemble the passive service of the inanimate creation. "GOD, loving man (*φιλάνθρωπος ὤν*,) and being beneficent, does and contrives all things so that we may shine in virtue, desiring that we may be accepted. And this He does by no compulsion or necessity, but by persuasion and kindness He attracts the willing, and draws them to Himself. Accordingly, when He came, some received Him, others received Him not. He will have no unwilling or compulsory servants—all must be voluntary and of free choice, and men must gratefully accept His service." (S. Chrysost. ubi supra.) "He (the FATHER) sent Him as a king sending a king his son; He sent Him as GOD, (*ὡς Θεὸν*, not *Θεὸς*,) He sent Him as to men, He sent Him as saving, as persuading, not forcing; for there is no force with GOD. He sent Him as inviting, not persecuting, He sent Him as loving, not judging." (Epistola ad Diognetum, vii.)

But are not we as much His own as the Jews?—More! their privileges have passed to baptized Christians (Rom. xi. 17, seq.; Eph. ii. 11, seq.) We are His creatures, as much as they; we are also the purchase of His blood.

If we reject Him, therefore, our condemnation will surpass that of the Jews. S. Luke xii. 48. But let us escape this condemnation, as we may, by accepting His salvation, (S. John vi. 37,) and loving Him Who hath first loved us, (1 S. *John* iv. 19,) by denying ourselves, *by confessing His* righteousness, proving

our love by our obedience, (1 S. John v. 3,) remembering that "as many as received Him, to them gave He power to become the sons of GOD, even to them that believe in His Name" (S. John i. 12;) but if these reflections prevail not, let us remember that He hath said, "He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." (S. John xii. 48.)[1]

[1] Although this sermon treats of the Incarnation, and so far is concerned with the events commemorated on Christmas Day, the treatment is essentially different, and the subject regarded from quite another point of view. At Christmas we confine ourselves to the joy which the knowledge of such a blessing should produce. At Advent we lay the foundation of that joy in a penitential contemplation of the sinfulness which rendered the dispensation necessary, if man was to be saved. Without this meditation Christmas joy would be impossible, or even sinful, as it too often is. To "reap in joy" we must "sow in tears." (Ps. cxxvi. 6.) It is one of the uses of Advent to prepare us, by an extensive study of our LORD'S coming in the flesh, for that peculiar and festal view of the subject which belongs to Christmas.

II.

Second Sunday in Advent.

Subject. The dealing of God with the Church of Christ.
Text. Morning Lesson. Isa. v. 1. "Now will I sing unto My Wellbeloved a song of My Beloved touching His vineyard."
Principal Word. דּוֹד. (יָדִיד and דּוֹד are identical, as ἠγαπημένος and ἀγαπητὸς in the LXX., and *Wellbeloved* and *Beloved* in the Angl. Vers. Lowth takes דּוֹדִים for דּוֹדִי; cf. Ps. xlv., title.)

God the Father, in this chapter, recites a parable (שִׁירָה, *canticum allegoricum*, Michaelis) to His beloved Son, (S. Matth. iii. 17, xvii. 5, and especially S. Mark xii. 6; Eph. i. 6.) The subject is the Church, (ver. 7,) elsewhere described under the figure of a vineyard, (Cant. viii. 11; S. Matth. xx. 1, seqq.; xxi. 33, seqq.:) here, of course, the Church under the Law. God represents Himself as having done all that could have been done to make His vineyard fruitful, except compulsory measures, which do not consist with human responsibility. (See S. Chrysostom and the Ep. to Diognetus in the last Outline.) Yet notwithstanding, "it brought forth wild grapes;" the crude and noxious fruits of nature, instead of the rich and noble fruits of grace; "for judgment," "oppression;" for "righteousness," the "cry" of sin. (See Gen. iv. 10, xviii. 20.)

Before treating this subject formally, observe the testimony given *by this chapter* to the Godhead of *our Lord*. *The vineyard of the* Beloved (ver. 1) is

called "the vineyard of the LORD of Hosts," (ver. 7,) the Beloved is therefore the LORD of Hosts, the distinguishing name of the true GOD. In ver. 2, we read what the Beloved did for *His* vineyard; in the 4th verse GOD says, "What could have been done more to *My* vineyard?" This observation, though not direct to the subject, yet has reference to it; it being most important to know the *divine* character of the Owner of the vineyard.

The effect of the pathetic and eloquent parable introduced by the text, should be

I. *To teach us gratefully to appreciate the privileges of Churchmembership:* which *cannot* be *less* under the Christian dispensation than under the Jewish. These are:

1. *Separation from the world,* ("He fenced it,") that unfruitful waste, which brings forth wild grapes only, (S. John xv. 19; xvii. 14, 16; xviii. 36.)

2. *Removal of impediments*—remission of sin in Baptism—(He gathered out the stones.) Ezek. xi. 19.

3. *The choicest Vine planted, Christ Himself, into Whom we are engrafted*—S. John xv. 5; Rom. vi. 5; (see Jer. ii. 21,)—and thus enabled to bring forth fruit unto holiness. (S. John xv. 5, 8; Rom. vi. 22.)

4. *The grace of His Spirit, communicated through the Sacraments and Ordinances.* He "built a tower." The tower was for preserving the implements, and holding watchmen to look after the vineyard. "Ædificavit quoque turrim in medio ejus; TEMPLUM videlicet in mediâ civitate," says S. Jerome on this place.[1] The visible Church, with its apparatus of Sacraments and services, whereby the spiritual vineyard is cultivated, and watchmen (Isa. lxii. 6; Ezek. iii. 17,) whereby it is guarded, is therefore the tower.

5. *Good works ordained for us to walk in,* (Eph. ii. 10.) (He made a winepress therein.) In vain would be the excellence of the produce, if it could

[1] *But S. Chrysostom considers this and all other details as signifying collectively that nothing had been spared.*

not be employed. Our sanctified affections would be useless, if they sanctified not our actions.

These things has the Beloved done for His vineyard. But how much more! He has purchased all at the cost of His Blood! And He has provided for the transfer of His plant to a yet more kindly soil.

May He not then appeal to us, "Judge between Me and My vineyard?" What *could* have been done more? Wherefore have we brought forth wild grapes? Through His defect, or our perverseness? Has He not given us time, *waited* for the fruit? S. Chrysostom on ver. 2: *ἀνέμεινα τὸν προσήκοντα καιρὸν τῆς καρποφορίας· τὸ γὰρ ἔμεινα τοῦτο δηλοῖ.*

Our thankfulness for these blessings must be evinced by—

1. *Nonconformity to the world.* Rom. xii. 2; 1 S. John ii. 15. We must not leave our "wine that cheereth GOD and man," (good works, acceptable to GOD, and beneficial to man,) to "go to be promoted over the trees," (Judges ix. 13,) to have worldly praise and honour.

2. *We must not go back to the sins we have renounced, and harden our hearts again.* S. Matth. xii. 45; S. John v. 14; 2 S. Pet. ii. 19, 20.

3. *We must abide in Christ, in Whom we are grafted.* S. John xv. 4, 6, 7; 1 S. John ii. 28.

4. *We must hold fast our profession, and use* all *the means of grace,* assured that the LORD Himself will then be a tower to us. (Prov. xviii. 10.) We cannot suppose that CHRIST has given even one implement, the use of which was not necessary to His vineyard.

5. *We must* "*use the world,*" (1 Cor. vii. 31,)—use it as the place where our good thoughts and desires are to be deposited, and converted into actions, as the grapes in the winepress into wine.

II. *To inspire us with great caution, watchfulness, and care lest we fall from grace given.* (2 S. Pet. iii. 17.)

How *dangerous the error that the* grace of GOD is

irresistible, and that those who have received it can never fall from it! Did not the Jews in Isaiah's time receive the grace of GOD? Read the second verse of our chapter, and see what was done for them! Read the fourth, and if more could have been done, say it! It is surely implied that GOD had done all He could do; that is, all things possible. Good fruit was possible, or GOD would not have "looked" for it. If then grace was ever irresistible, it must have been here. But no! after all that had been done, grace was resisted, and the fruits of nature brought forth. And this consists with the teaching of the apostle, Eph. iv. 30. We are "sealed to the day of redemption;" but on condition that we do our part. We are free to "grieve the HOLY SPIRIT." So the Catechism speaks of the baptized as in a "state of salvation;" but yet needing grace to enable him "to continue in the same unto his life's end." "Let him," therefore, "that thinketh he standeth take heed lest he fall." (1 Cor. x. 12.)

III. *To teach us the dreadful consequences of unfruitfulness in members of Christ's Church.*

See ver. 5, 6. The protection of GOD's Spirit removed, and the hosts of darkness let in on the apostate Church, the cultivating grace of GOD withholden, and the savage vegetation of unregenerate nature, lawless passions and blind delusions, rife within it—the softening dews of GOD's loving teaching restrained—the people given up to their ways, ending by crucifying the Beloved. (S. Luke xx. 13—15.)

Even as lovers of our country, as children of our beloved Church of England, we might dread to "bring forth wild grapes," lest these things come upon us (and worse, for we have greater light than the Jewish Church.) See Rom. xi. 17, seqq. The nations around are a warning to us; we see, as warned in the Gospel of this day, "distress of nations and perplexity," and "men's hearts failing them for fear." There is an awful *amount of sin in* the bosom of England,—immorality of

all kinds, schism, heresy, infidelity,—above all, murder, and *the toleration of murder*.[1] But we have an individual as well as a common danger pointed out by the parable. The overthrow of Jerusalem was a type, yet most faint, of that judgment which will come upon every individual impenitent sinner who crucifies CHRIST. (Heb. vi. 6.) Κακοὺς κακῶς ἀπολέσει. (S. Matth. xxi. 41.) Let this then be one great preparation for the great Advent, that we "receive not the grace of GOD in vain!" (2 Cor. vi. 1.)

[1] While this is passing through the press, (August, 1867,) the writer notes forty-five discovered murders committed in the first seven months of the present year! and almost all on the persons of those who might have relied on the murderer's love and protection, as on wives by husbands, children by parents, &c. Suicide is recorded daily. Infanticide is of perpetual occurrence, and is apparently considered no crime at all, if we regard the universality of pardon accorded to it. A monster who sold her services to any child-murderess for £5 still walks the polluted earth! The like may be said of one who, with no other provocation than the detection of his villanies, deliberately shot the detector dead! All this is quite apart from the Sheffield horrors, which were doubtless encouraged by the impunity generally granted to murder; and the chief agent in those works of blood is not shunned, but courted by his fellow-townsmen, while his presence has been actually advertized as an *attraction* to a public gathering! May we not indeed believe that souls are crying for vengeance on England? Rev. vi. 10.

III.

Third Sunday in Advent.

Subject. The ministry of S. John the Baptist.

Text. S. Luke i. 17. "He shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the LORD."

Illustrative Scriptures. 1 Kings xvii.; 2 Kings ii.; Isa. xl.; Mal. iii., iv.; S. Matth. iii. 11, 12; S. Mark i., ix. 12, 13; S. Luke i., iii.; Ecclus. xlviii.

THE words are those of the archangel Gabriel to Zacharias; and of S. John they speak. "He shall go before Him," i.e. the LORD his GOD, as is evident from ver. 16. But he went before CHRIST: hence we may observe CHRIST is the LORD GOD.

The Church on this Sunday especially sets before her children the ministry of the Baptist. It is the subject of Collect and Gospel. She sets before her ministers the Messenger who prepared the way for His first coming, and prays that they may duly prepare the people for His second coming.

How prayerful, earnest, and diligent, should the ministers and stewards of CHRIST'S mysteries be to achieve this work, and procure the Divine blessing upon it! How should their people be swift to hear, instant in prayer, doers of the word, not hearers only!

The Baptist's ministry prepared the Church for our LORD'S first coming, as Advent prepares her to celebrate it; and both prepare her for His second coming.

The text refers to Mal. iv. 5. To the fulfilment of *those words the* Church had been looking forward

four hundred years. It was now announced to Zacharias. There may be another fulfilment to come, as our LORD says, "Elias truly *shall* first come;" yet one fulfilment, we know, is past, as He says, "Elias is come already,"—"this is Elias which was for to come."

The ministry of S. John was intended to effect what that of Elijah did—a reformation—and by the same means—a stern and penitential dispensation.

In Elijah's time schism had developed itself into idolatry. Jeroboam left GOD'S Church, appointed his own temple, priests, ritual; affecting, perhaps believing, he served the same GOD as Judah. But how could *he* serve GOD, who had wilfully broken GOD'S law in so many points? The blessing of unity was gone; the blessing of peace then departed; then the blessing of truth. The dew of Hermon would not fall on desecrated Bethel. Schism became heresy; heresy, infidelity. In sixty years' time there were but seven thousand men in Israel who were not open idolaters. Such is the providential course of things—the natural consequence of schism.

Elijah was sent at that time to recover Israel from this state by preaching and miracle; to unite fathers and children in the unity of GOD'S true Church. (1 Kings xviii. 37; Ecclus. xlviii. 10.) His discipline, suited to his mission, was stern and hard.

S. John's office was the same: though with clearer light, as nearer the sun. Sectarianism and selfishness abounded among the Jews: there was great want of mutual love, and holy obedience. (See our LORD'S reproofs of the sects.) His discipline too was stern and hard: for man cannot pass from sin to happiness by any cheerful road. Sin without misery is not in GOD'S creation. Let us be thankful that through "the Lamb of GOD" it is so "taken away" as to escape misery eternally, if we repent.

The spirit whereby *S. John and Elijah* prepared *their several generations is that* which the present

period admonishes us to cultivate. We are preparing for the time when love is of the very essence of the season. When "the fathers" and "the children," friends and relatives, meet around the hearth: when discord is as inconsistent as it is undutiful. Yet Christmas will be of little use to us, if we put away its spirit with the season. It should be the spirit of those kindly affections, of that union with CHRIST, and with each other, which should flow onward, widening and deepening through the year, and all years.

Though the special mission of Elijah and of S. John was to unite the people, yet they said little of unity. They applied themselves to the root of the mischief. The cause of disunion was departure from GOD. Their method was, "to make the disobedient, by the wisdom of the just, ready; a people prepared for the LORD." (See the original.)

The "wisdom of the just," is that wisdom which just and holy persons entertain, and which is the evidence that they are just, or acceptable in the sight of GOD; true religion, in all its height, depth, and breadth. Repentance, faith, obedience: and all looking forward to the truth, "the kingdom of heaven is at hand." Looking more to faults at home than abroad—striving to be a "people prepared for the LORD" at His coming, and "ready" to meet Him when He shall come—what better preparation for unity? In one faith, and one principle of life, how should we not be drawn together? Scrutinizing our own unworthiness, how should we not be tolerant, forgiving, peaceful? Practising beneficence for CHRIST'S sake, how should we not learn to love the brethren? (S. Matth. vii. 3—5; Gal. vi. 1.)

Here then must we lay the foundations of that true Christmas spirit of unity, which must be, or it is nothing worth, the spirit of our whole lives. Beholding ourselves as unworthy sinners; following the Lamb of GOD, as Him Who alone can take away our sin; viewing *our brethren* as in Him—how should we be un-

; or disunited? The holier we are individually,
ıore united we shall be.
e we "disobedient" or "prepared?"
we are neglecting the means of grace, can we be
tous about the end? If we desert the worship of
are we fit for a state where all is worship? If
eglect to converse with CHRIST in the Holy
tures, should we enjoy His presence, even if ad-
d to it? Can the resentful and factious be ready
state of unity and love? The "disobedient" can
ɔ people prepared for the LORD, till they have
itted to the wisdom of the just. Pray then for
(S. James i. 5; Ps. x. 17; Prov. xvi. 1;) and a
ɾ and profitable Christmas shall be the type and
e of a blessed resurrection.

IV.

Fourth Sunday in Advent.

Subject. The right way of keeping Christmas.

Text. Isa. ix. 3. "They joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil."

Illustrative Texts. Isa. xl. 9; xli. 27; lii. 7; lxi. 1; Nahum i. 15; S. Luke ii. 10. When this day falls on Christmas Eve, Joshua iii. 5 is a good text, the treatment of which is obvious.

Principal Words. יָגִילוּ, שָׂמְחוּ. The words differ little. The LXX. render both by εὐφρανθήσονται—the latter, however, seems to partake more of the *triumphal* character.

THE season of Christmas is of ancient, most probably apostolic, appointment. It could scarcely have failed to be so. In the eastern churches it was generally celebrated on January 6th, the Epiphany. But S. Chrysostom informs us (Sermm. Panegg. lxxii.) that the true day was made known to the Eastern by the Western Church, on grounds sufficient to convince the former, to be Dec. 25. It is now universally observed on that day. "Though, if the day were mistaken, the matter of the mistake being of no greater moment than the false calculation of a day, will certainly be very pardonable in those who think they are not mistaken." . . . . "The excuse of blameless ignorance will wash away greater errors than this of the day, supposing it were an error." (Nelson's Festivals, Christmas Day.) "Of all festivals the most venerable and awful; which might, without impropriety, be called the *metropolis* of all feasts—" (μητρόπολιν πασῶν τῶν ἑορτῶν.) (S. Chrysost. Hom. xxxi.) It was appointed: 1. To bring joy to the hearts of all Christians; 2. To advance their edification, and thus, 3. To

enlarge their treasure in heaven; and to effect these things by setting forth (1) the blessing of a SAVIOUR'S birth, and (2) the thanks due for it. Hence (3) that the rich and poor might meet together, because the LORD, the Maker of all, is come to both—the rich being loving to the poor, because that is the way of showing thankfulness to CHRIST, (S. Matth. xxvi. 10,) Who for our sakes became poor, that we, through His poverty, might be rich, (2 Cor. viii. 9;) and the poor man learning to regard the rich as one with him in CHRIST, and to look on his own condition with content, being a condition sanctified by the SAVIOUR. This season too, was observed, and should be, as that which brings kindred and friends together, and when, if ever, old animosities should cease, Christian love prevail, and a store of loving feeling and thought be laid up till Christmas should return again.

Such is Christmas to some—to many it is very different. The holy day and season are profaned by intemperance and riot. Instead of reconciliation and love, we have "wars and fightings," (S. James iv. 1;) instead of devotion, blasphemy. And the most horrible of all blasphemy is that, where the praises of GOD, the carols of the heavenly host, issue from lips polluted by drunkenness.

All, then, keep the festival, but all keep it not well. Yet the well-keeping of this festival is surely a most momentous consideration. The text informs us how to keep it acceptably. The chapter which foretells the very mercy for which we rejoice at Christmas, and is therefore by the Church appointed a lesson for Christmas Day, foretells also how that mercy would be received by those who would be benefited by it. It would be received with festal joy. But the joy would be

1. *Solemn, or religious.* "They joy *before Thee.*" (See Deut. xii. 12.) It is therefore a joy which can be brought before GOD, Who is of purer eyes than to behold *evil. (Hab. i. 13.) Such* joy must, conse-

quently, be holy, pure, innocent. It is a joy which he who experiences desires his GOD to look upon: nay, a joy which draws its very being from the conviction that GOD sees, accepts, and blesses it. Hence it is brought before GOD in the joyous services of the Church.

II. *According to the joy in harvest.* The Feast of Tabernacles was consequent on harvest and vintage, and kept, therefore, with a harvest joy. In this it was a type of Christmas. Ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐΣΚΗΝΩΣΕΝ ἐν ἡμῖν. (S. John i. 14.) The joy in harvest, as commonly seen, but too well resembles the ordinary Christmas joy. But we have already determined that the joy of the text is solemn and religious. Hence, Christmas joy, therefore, is a joy of

1. *Thankfulness.* What but divine goodness bestows the harvest? The land, the seed, the sun, the rain, are GOD'S. Even that strength and skill whereby the husbandman does his work are GOD'S. (Ps. lxv. 9—13.) The heathen themselves were reproached for not seeing this plain mercy. (Acts xiv. 17; see Jer. xiv. 22.) Christmas joy resembles the joy in harvest in kind, but immeasurably exceeds it in degree. It is for no merely earthly food that we rejoice, but for the Bread of GOD which came down from heaven to give life unto the world. (S. John vi. 33.) And as the grateful husbandman certainly would not refuse to eat the bread which GOD had sent, so neither will the true joyful grateful Christian refuse to eat of "the living Bread." "For indeed if we approach with faith, we shall surely behold Him lying in the manger. For this Table occupies the place of the manger. For thereon will also lie the Body of the LORD; not swathed as then, but arrayed on all sides with the HOLY GHOST." (S. Chrysost. ubi supra.) The Holy Communion is called by way of eminence the Thanksgiving Service (Εὐχαριστία.) Those who come not to the Altar on Christmas Day, rejoice not with "the joy in harvest."

2. *Humility.* As the harvest is a great, so is it an

undeserved, blessing. This was made evident in the presentation of the first-fruits. (Deut. xxvi. 1—11.) The deliverance wrought by CHRIST is His alone. Adam was one "ready to perish." We were all in bondage. We are now rescued from slavery, brought to the heavenly Canaan. Our joy then must be that of pardoned criminals—a very humble joy indeed—and yet what joy can be keener, than that of a captive slave brought from a prison to a throne?

3. *Liberality*. The pious husbandman, at harvest-time, feels special obligations to his needy brethren. The Israelite brought the first-fruits of the harvest to GOD; and we too must bring of our liberality to Him in the persons of His poor. The Israelite was commanded to rejoice with the fatherless and the widow, and to leave of his field to be gleaned by the poor. (Lev. xix. 9, 10; xxiii. 22; Deut. xxiv. 19.) Such too was the spirit of the Baptist's ministry, which the Church sets before us in these last Sundays of Advent, to prepare us for Christmas. S. Luke iii. 11.

III. *As men rejoice when they divide the spoil.* This is a victorious joy (S. Luke xi. 22)—unknown to those who spend their time in dissipation and riot, or who are the slaves of any sin. They cannot rejoice for victory, for they have gained none. But the Christian, who has overcome sin, rejoices as the Israelites when they divided the prey of the Canaanites.[1] Not that he is so far conqueror that the war is over—this will not be in the present life. After Israel had divided the spoil, some enemies were permitted to remain, to exercise their faith, valour, watchfulness, and diligence. (See Judg. i.) Still the Christian *does* possess the spoil of his foes. They rebel, but cannot prevail. His joy in the victory altogether flows from the Incarnation of

[1] "See Lucifer like lightning fall,
Hurl'd from his throne of pride!
While, answering Thy victorious call,
The *Saints his spoils divide.*"
Christian Year, 3rd Sunday in Lent.

CHRIST. But for this, we must have been the prey of our enemies. Joshua (JESUS) has led us into Canaan, and subdued our adversaries. (Rom. viii. 37; 1 Cor. xv. 57; 2 Cor. ii. 14; 1 S. John iv. 4; v. 4, 5; See S. John xvi. 33.)

Such is Christmas joy. Neither does it end with the season that called it forth. It comes, indeed, at that time, more into the view of the world—but it abides about the Christian's path, and about his bed, the companion alike of his toilsome and restful hours. He has learned the precept which the Church sets before him to-day, Phil. iv. 4. And, remembering that "the LORD is at hand," (verse 5) he looks forward to that next Advent with unspeakable joy, mindful of the promise, S. John xvi. 22.

[This may be a convenient occasion for combating *(if needed in the locality)* the vulgar objection against "festivals of human appointment." 1. The greater festivals, considering their high antiquity, are, in all probability, not such, but part of the revelation of the great forty days. Sunday is certainly so to be included, if we allow its divine appointment at all. 2. Our LORD Himself gave His sanction to a humanly appointed festival. (1 Macc. iv. 59; S. John x. 22, 23.) 3. The objectors themselves appoint festivals to commemorate the foundation of their meeting-houses, &c. &c., events surely less important than those celebrated by the Church. 4. The observances condemned in Gal. iv. 10 are Jewish, as is manifest from the context, and from Col. ii. 16, where the Sabbath is mentioned, which the objectors will scarcely interpret *Sunday*.]

V.

Christmas Day.

ect. The Angels' Christmas Carol.
S. Luke ii. 14. "Glory to God in the highest, and on
ace, good will towards men."
rative Texts. Ps. lxxxv. 9, 10, (a text to which this out-
ght be easily accommodated;) S. Luke xix. 38; Rom. v. 1.
cipal Words. *δόξα, εἰρήνη, εὐδοκία.*
exts referring to the day, see First Series.

being the carol of the heavenly host, all whose
ngs are acceptable to God, we may profitably
it, especially this joyful day. The worship
ed at the first Christmas will always be accepted
unchangeable God. If our hearts are in this
we rejoice rightly; if not, our festivities are a
l way of taking God's name in vain.
birth of Christ
dvanced the glory of God *before angels and*
Eph. iii. 21; Rev. v. 13.)
the fulness of God's glory displayed in this dis-
ion neither man nor even angels can rise; for
ngels desire to look into" it. (1 S. Pet. i. 12.)
v. 20. We can see nevertheless that this dis-
ion glorifies God's
Justice and mercy. These two attributes, differ-
nd almost opposite, are in this dispensation
ed together, as that Christmas Psalm announces,
xxv. 10. What would the world be were God
st? The sinner *would have nought* to fear, the
nt nought to hope. The faithful might be

punished, the rebellious rewarded. Then the impious language of the Jews, Mal. iii. 14, 15, would be true. But even worse would the condition of the world be were GOD not merciful, for "all have sinned." (Rom. iii. 23.) Yet how could GOD be just, and save a single soul? Only the doers of the Law could be justified, (Rom. ii. 13,) and the Law was weak through the flesh, (Rom. viii. 3; vii. 7, ad fin.,) was unable to do its office, because it was never kept, through human infirmity. And could GOD give an imperfect law? Could the Law of a perfect Being be imperfect? or could He pardon every one who simply regretted his offences? How would such a system work in human governments?[1] Moreover, GOD was pledged to punish sin. (Gen. ii. 17; Ex. xxiii. 7; Ezek. xviii. 4, 20.) But, Rom. viii. 4. "How rich art Thou in mercy, how awful in justice, how bounteous in grace, O LORD our GOD! There is none like unto Thee, most liberal Rewarder, most exact Retributer, most kind Deliverer. Freely Thou takest care for the humble, justly dost Thou avenge the innocent, mercifully dost Thou even save the sinful." (S. Bernard, Serm. lxxv.)

2. *Wisdom.* (Rom. xi. 33—35; xvi. 27; Eph. iii. 10.) The entire reconciliation of the Divine Justice and Mercy is the work of Divine Wisdom. Nothing human or angelic could have discovered it. Moreover, both GOD'S justice and mercy are set before us in a more impressive light by this day's dispensation than they had ever been before. How strict is the Law! What must be the majesty of that Law, which, when broken, none but GOD could restore! What must be the penalty which none but GOD could pay? and how pay? By becoming man, and bowing to torment and death. If GOD would not take away the cup of affliction from His sinless SON, what must wilful transgressors expect? S. Luke xxiii. 31. Neither is the Law cancelled as the rule of life. By it we shall be

[1] *We are trying* this in the case of murder; with what result, *see note, p. 9.*

tried. S. Matth. v. 17, ad fin.; S. Luke xvi. 17; Rom. iii. 31. And how perfect is the mercy which can open heaven to the worst of sinners on their true repentance! Mercy to a rebel does not require the prince to give him a throne; yet this is the mercy of God to the most rebellious, on their return. S. Luke xv. 22; Eph. ii. 4—6. How vast is the wisdom which could reconcile such mercy with such justice.

3. *Power.* The wisdom which devised this mighty scheme could have effected nothing without power; which, like the wisdom itself, must be divine. S. Mark x. 27; S. Luke i. 37.

II. *Established peace on earth.* Christ, from first to last in Holy Scripture, is called our Peace. Melchizedek (Heb. vii. 2) and Solomon (שְׁלֹמֹה) were His types. His name is Shiloh, (Gen. xlix. 10.) (See Isa. ix. 6; lvii. 19; Eph. ii. 14—16; Micah v. 5; Zech. ix. 10; Ps. lxxxv. 8, 10; S. John xiv. 27; xvi. 33; Acts x. 36; Col. i. 20.) There is only one passage which can seem to militate against this view, S. Matth. x. 34. (S. Luke xii. 51 is merely a repetition.) But this does not speak of the purpose or tendency of His religion, but of the effect of it, through the opposition of Satan. It was spoken to correct the false idea of the disciples that the immediate effect of the preached Gospel would be Isa. xi. 6—9. But see Col. i. 20. "Is a proclamation of peace, after rueful wars, to be solemnized with alacrity? Behold, then, everlasting peace between heaven and earth, a general peace among men, a sound peace between each good man and himself are settled and published; the illustrious Herald, the noble Hostage of them is arrived; 'the Prince of Peace' Himself doth bring all peace unto us." (Barrow, Serm. lxxv.)

Through Christ, God is at peace with the sinful world. What should be our thankfulness? What would have been that of *Dives*,[1] *if an* angel had brought

[1] *See Serm. xlix., First Series,* 2nd Ed., note.

him the intelligence that he should be tormented no more? Whatever this would have been, ours should be greater: for his torments would have been ours eternally, but for the dispensation of this day. We have not tasted of them, however, but the deliverance has anticipated the penalty.

III. *Brought good will to men.* Ἐν ἀνθρώποις εὐδοκία, *the favour of God among men.* But our translation conveys the sense. The main point to be observed is that *men, mankind,* not any peculiar favoured section, are the object of this divine *good will.* (S. John i. 29; iii. 16, 17; iv. 42; 1 S. John iv. 14.) What would have been the thankfulness of Dives if he had been *more* than delivered from torment—transferred to Abraham's bosom? Such should be ours, for this is our case, through the dispensation of this day. God is not only *at peace* with mankind, He is *well pleased* with them. He not only pardons, but ewards. Ps. cxiii. 7, 8. All faithful Christians are members of His Body, Flesh, Bones. (Eph. v. 30.) And where He is shall His servants be. (S. John xii. 26.) Children of wrath by our birth and deservings, by His birth and merits we are made children of God. (Ps. cxlix. 1—4.)

Ascribe, then, brethren,

I. *Glory to God in the highest,* by (1) casting down pride and conceit. S. John v. 44; vii. 18. (2.) Rejoicing in such a manner as suits the glory of God; holily, and temperately. (See last sermon.) "No less than a whole choir of angels are worthy to sing the hymn of 'Glory to God,' for the Incarnation of His Son: what joy is enough for us, whose nature He took, and whom He came to restore by His Incarnation? If we had the tongues of angels, we could not raise this note high enough to the praise of our glorious Redeemer." (Bp. Hall's Contemplations N. T., iii.) (3.) Learning, from the occasion, obedience. S. Matth. *v. 16;* S. John xv. 8. (4.) Receiving the most Blessed *Communion.* (See the last hymn, Communion Ser-

vice.) (5.) Doing all immediately, without delay. Jer. xiii. 16.

Accept,

II. *On earth, peace.* Distrust not the message. Peace will not, indeed, be vouchsafed to the obstinate sinner. (Isa. xlviii. 22.) But, Isa. xxvi. 3. The dispensation of this day seals your trust.

Promote,

III. *Good will towards men.* (Eph. iv. 31, 32.) If you harbour one uncharitable thought, how shall you keep the feast of the Nativity? How can you hate whom CHRIST has loved? How awful, "wars and fightings" now! How more awful, if possible, the excuse, "It is Christmas time!" Let your good will be active. Neh. viii. 10. Let your poor neighbours rejoice with you. (See Esth. ix. 19—22.)

Thus understanding and carrying out the angelic carol on earth, we may hereafter join that in heaven, Isa. vi. 3.

VI.

S. Stephen's Day.

Subject. The guilt of opposition to God's truth.

Text. S. Matth. xxiii. 37, 38. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

Principal Words. ἀποκτείνουσα, λιθοβολοῦσα—τοὺς προφήτας, τοὺς ἀπεσταλμένους—ἠθέλησα, οὐκ ἠθελήσατε—ἔρημος.

Parallel or Illustrative Texts. Deut. xxxii. 11, 12; Ps. xvii. 8; lxix. 25; xci. 4; Isa. i. 7; Jer. ix. 11; Dan. ix. 27; Micah iii. 12; 2 Esdras i. 30; S. Luke xiii. 34; xvii. 22, seqq.; xix. 41—44.

Illustrative Scriptures. Lev. xxvi.; Deut. xxviii.; S. Matth. xxiv.; S. Mark xiii.; S. Luke xxi.

In the present life it is safe to rejoice with trembling: hence, amid the high festal days of Christmastide, the Church has cast some sobering contemplations. This day is dedicated to the memory of a martyr; we keep it as a festival, as a day of victory should be kept; still it was through much tribulation that he entered into the kingdom of God, (Acts xiv. 22,) and it teaches us how to rejoice at Christmas—as disciples and followers in the steps of the Man of Sorrows, (Isa. liii. 3,) as they who so rejoice under the banner of His love, (Cant. ii. 4,) as to be prepared, when called, to fight and die beneath it. But this is not the only lesson which we learn from this day;[1] we learn also to contemplate the case of S. Stephen's murderers, who were among those addressed in the text. And this should

[1] *See this* worked out in Series I. Sermon vi.

' our rejoicings a salutary caution. For what
D said to the Jews might be said to each of
sent to reclaim them from sin; but they per-
:he messengers. And the same message and
sengers were equally despised in the days of
Noah: and the natural seed of Abraham per-
:he old prophets, till the persecutors were cast
How is it with us, the spiritual seed? It is
hat, if we fail of salvation, it is not because
vills not, but because we *will* not. He *ἠθέλησε*,
ἠθελήσαμεν, 1 Tim. ii. 3, 4; Titus ii. 11;
:. iii. 9. "'Jerusalem, Jerusalem!' What
e repetition? It is the language of one who
d endures, and passionately loves." (S. Chry-
Hom. lxxxiv. in S. Matth.)
ducting this inquiry,
us remember that Christ has literally done by His people of old. He has sent us prophets,
men, and scribes, (S. Matth. xxiii. 34,) even
He sent to Israel: in the Old Testament,
phets in whose blood the fathers were par-
bid. 30;) in the New, those whom that gene-
led, and crucified, and persecuted from city
bid. 34.) We have, moreover, the very words
phen to that stubborn generation, (Acts vii.)
we treat these witnesses? We cannot touch
ions, but do we neglect, spurn, put away their
? The SAVIOUR'S message by them teaches
of happiness. We stray as the tender fledg-
ild do, if the mother bird did not call them
shelter them. He calls us to the shadow of
. The attempt of an unfledged bird to soar
would bring it back wounded to earth—such
our attempts to reach heaven without the
and guardianship of the SAVIOUR, (Deut.
12.) In our defence, He has encountered
uered the great foe of our souls. Under His
can do the same, (Ps. xci. 4,) "by the sword
IRIT," (*Eph. vi. 17.*) *Do we use that?* how

often does He call on us to do so, and we "will not either not reading, or not attending, or, worse, e hibiting towards it the disposition of the Jews agair S. Stephen—boldly denying its authority, or, what the same, setting up human theories and interpre tions against its express language, e.g., denying t Godhead of the SON and SPIRIT, the Eternity of futu Punishment, the authority of the Catholic Church, t reality of Sacramental Grace, &c.; stiffnecked a uncircumcised in heart and ears, and always resisti the HOLY GHOST. (Acts vii. 51.)

II. *Christ would gather us under His wing by Sacr ments and Ordinances.*

Yet how many never pray! never come to churc never communicate! How like Jerusalem on the e of her desolation! When the bell has called the they "would not!" When they have heard the solei words, "When GOD calleth you, are ye not asham to say ye will not come?"[1] they "would not." Wh they have risen in the morning prayerless, or at nig gone prayerless to rest, what better reason had th to give for their neglect of CHRIST'S invitation th that they "would not?"

III. *Christ would gather us under His wing by work of His Spirit in our consciences.*

In repose, and in active duty, the thought of anotl life must have occurred. Was it dwelt on? did awaken the reflection, "Am I prepared?" Did awaken self-search, and prayer, and resolution? did you put off the thought to some imaginary "co venient season?" (Acts xxiv. 25;) and "would nc entertain it?

IV. *Christ would gather us under His wing by l Providences.*

Have there never been cases where the world faile when neither opinion nor counsel could direct? A this too in matters of the greatest, perhaps eterr *importance*? Yet the call to prayer, trust, obedien

[1] Exhortation in Communion Service.

was unheeded, because the sufferer "would not." How has the insufficiency of the world been again and again practically demonstrated! how has every earthly prop failed! How many have known, in some degree, S. Paul's distresses, (2 Cor. vii. 5,) without his consolations? (Ib. 4.) See iv. 8—10. Yet all this while has the SAVIOUR been inviting us, by these His very appointments, to accept His gracious invitation, S. Matth. xi. 28—30. But the self-blinded sufferer "would not."

"How often" have these things been the SAVIOUR's call to us—plain as His call to Jerusalem! How far more often than we can number, has He called us to see "the things belonging to our peace!" (S. Luke xix. 42.) But have we cast our heavy burden on Him? (1 S. Pet. v. 7; see Ps. xxxvii. 5; lv. 22,) and taken His light burden on us, (S. Matth. xi. 30)? Have we overcome the world, its temptations, and casualties? Are we living for eternity? do we take refuge in CHRIST's blood from our sins, in His power from our foes, in His love from our sorrows? If not, how awful the thought, that, so far from possessing the spirit of the first martyr, we have that which incited his enemies!

To the refusing and rebellious Jews the LORD says, "Behold, your house is left unto you desolate."[1] The Christian is the temple of the HOLY GHOST, the Living GOD, (1 Cor. iii. 16; 2 Cor. vi. 16.) "Before we believed in GOD, the habitation of our heart was corrupt and infirm, as truly a temple built with hands; for it was full of idolatry, a home of demons, because we did what was opposed to GOD. . . . . Having re-

[1] Κατὰ δὲ τὴν ἑορτὴν ἡ Πεντηκοστὴ καλεῖται, νύκτωρ οἱ ἱερεῖς προελθόντες εἰς τὸ ἔνδον ἱερὸν, ὅσπερ αὐτοῖς ἔθος ἦν, πρὸς τὰς λειτουργίας, πρῶτον μὲν κινήσεως ἀντιλαβέσθαι ἔφασαν· καὶ κτύπου, μετὰ δὲ ταῦτα καὶ φωνῆς ἀθρόας, METABAINΩMEN 'ENTETΘEN. (Joseph. de Bell. Jud. vii. 31.) "Expansæ repentè delubri fores, et audita *major humanâ vox, 'Excedere Deos,'* (אֱלֹהִים); simul *ingens motus excedentium.*" (*Tacit. Hist.* v. 13.)

ceived the remission of sins, and having hoped upon the Name of the LORD, we have become new, rebuilt from the foundation. Therefore GOD truly dwells in our habitation, even in us. How? His word of faith, His call of promise, the wisdom of His ordinances, the commandments of His teaching, Himself prophesying in us, Himself dwelling in us; opening to us, who were enslaved to death, the doors of the temple, even our mouth [to proclaim His glory,] and granting us repentance, these have brought us into an incorruptible temple. . . . . This is the spiritual temple erected for the LORD." (S. Barnab. Epist. xvi.)

If, therefore, the Christian persist in making light of the SAVIOUR'S invitations, the heavenly Guest will leave *him* desolate. The loss of comfort and support will show him that he is alone. Enforced solitude is the real horror of solitary confinement; and this is the state of many who have treasured their hopes in this world; but even when friends have been faithful, they cannot avail him who has no friend beyond the grave. He cannot say, "Yet I am not alone, because the FATHER is with me," (S. John xvi. 32;) for, 1 S. John ii. 23. When GOD left His material Temple, it was given over to the enemy and the flame; when the soul, by Baptism made the temple of the LORD, long besought, has been long recusant, it is resigned to the immortal enemy and the eternal fire.

Terrible judgments, but most just! most unwillingly inflicted, as the text shows, and never incurred but by the sufferer's fault. Jer. xiii. 16. Let none say, "Will my SAVIOUR receive me, who have so often refused His call?" The text speaks of rebels—of murderers—even of those who were guilty of S. Stephen's blood. And one even of *them* became a saint and an apostle. Not our past sins, but our present impenitence, will ruin us.

"Let no man, after a hundred sins, nor after a thousand, despair of the Divine mercy. Let him, *however, so not* despair, that he haste to reconcile

God to him, without any delay; lest haply, when sin has become habitual, he may not, however willing, be able to extricate himself from the snares of the devil." (S. Aug., Serm. lviii. de Tempore.)

By Christ's services, by His Word, by His tears,[1] by that Spirit whereby the first martyr pleaded against apostate Jerusalem, He again beseeches us. Let us resolve, Ps. lxi. 4. Let us flee to the Mercy-seat, (see Exod. xxv. 20,) and realize the promise, Ps. xci. 4, 15, 16.

[1] "O Mensch, sieh in den Thränen
Des Herrn, sein heisses Sehnen;
Sieh, wie die Lieb' es meint.
O komm in Buss' und Reue,
Dass Er sich deiner freue
Der um Jerusalem geweint."
Spitta, Psalt. und Harfe, part II.

"And doth the Saviour weep
Over His people's sin,
Because we will not let Him keep
The souls He died to win?
Ye hearts that love the Lord,
If at this sight ye burn,
See that in thought, in deed, in word,
Ye hate what made Him mourn.'
Christian Year, 10th Sunday after Trinity.

VII.

S. John the Evangelist's Day.

Subject. The Water of Life.

Text. Rev. xxii. 17. "The SPIRIT and the Bride say, Com
And let him that heareth say, Come. And let him that is athir
come. And whosoever will, let him take the water of life freely.

Principal Words. Πνεῦμα—Νύμφη—ἐλθέ.

Parallel or Illustrative Texts. Ps. xxxvi. 9; Isa. xii. 3; x
17, 18; xliv. 3, 4; lv. 1; Jer. ii. 13; Joel iii. 18; Zech. xiv. 8
S. John iv. 14; vii. 37—39; Rev. vii. 17; xxi. 6.

[Some commentators consider the expression "Come," as t
SPIRIT's and Bride's reply to our LORD's words, "Behold
come quickly," v. 12. I have preferred Hammond's interpret
tion, as the expression, "Let him that is athirst come," will n
agree with the former.]

THIS chapter is selected by the Church for this day
meditation, (1) because it is the word of S. John
(2) because it shows *his* eminence, to whom the LOR
opened the most extensive range of prophecy; an
(3) chiefly, because it contains the message of CHRIS
by the ministry of S. John. The substance of th
message is, Come to the blessings revealed.

The Water of Life represents all blessings in tim
and eternity purchased by the Incarnation, Passio
Resurrection, and Ascension of the LORD JESU
CHRIST. It proceeds from all the Holy Trinity (ver.
and S. John vii. 39)—devised by the love of the F
THER, purchased by the work of the SON, applied b
the HOLY GHOST. It comprises

I. *Pardon of the guilt of sin in holy baptism.* (Zecl
xiii. 1; Ezek. xxxvi. 25, 27; Acts xxii. 16.) "Wh

saith [the prophet]? 'And there was a river leading from the right, and beautiful trees ascended out of it; and whosoever shall eat of them shall *live for ever*.' This means that we descend into the water full of sins and pollution, and ascend bringing forth the fruit of fear in our heart, and having hope toward JESUS in the spirit. 'And whosoever shall eat of them shall live for ever.' This means, whosoever shall hear *these* calling, and shall believe, shall live for ever." (S. Barnab. Ep. xi.) [The reference is *memoriter* to Ezek. xlvii.] "These," clearly, are the baptized, the Church, the Bride, as in the text.

II. *Purification from the defilement of sin, in*

1. *The Holy Communion*, wherein our sinful bodies are made clean by CHRIST'S Body, and our souls washed through His most precious Blood. (Communion Service.)

2. *Study of the Word of God.* S. John xv. 3.

III. *Ability to "quench (σβέσαι) all the fiery darts of the wicked."* (Eph. vi. 16.) This is implied in the metaphor of water.

IV. *Comfort and refreshment*—needed by us as

1. *Warriors.* Judg. xv. 18, 19. (בְּלֶחִי, in Lehi.)

2. *Pilgrims.* Exod. xvii. 6; 1 Cor. x. 4.

But the great blessing of this water is that it conveys

IV. LIFE. Ezek. xlvii. 9. [This chapter should be *studied*.] It nourishes our souls and bodies for the Resurrection Day. It raises the soul from the death of sin to the life of righteousness, and implants the seed of eternal life—the only life deserving the name. [Enlarge on this.] 2 S. Pet. iii. 4; 1 S. John iii. 2; Ezek. xlvii. 5; Ps. xxvi. 8, 9.

To take this surpassingly excellent "water of life" we should need no further inducement than its excellence, were not the eye of faith clouded by worldly objects. GOD therefore mercifully interposes, and "the SPIRIT and the Bride *say, Come.*"

The SPIRIT commonly speaks by the Bride (t
Church) but He also speaks sometimes

I. *By Himself.*

1. *In the conscience.* Who that has been about
decline from the way of righteousness has not hea
something resisting him, and saying, "Do not this
Who has not felt, "For this I must account?" W
has not dreaded lest he should die in the mome
of sin? Who has not thought, "GOD is mer
ful, I know, for I hear Him say, 'Come.' B
what if I will not come? This one sin may se
my ruin, and the invitation may never be repeated
Those who have quenched the SPIRIT have not the
thoughts: but they had them once. They are pa
of a covenant promise, Isa. xxx. 21. They are t
voice of the SPIRIT saying, "Come"—testifying Ro
vi. 23; Gal. vi. 7, 8. Many who have not been si
ning with a high hand, but careless, worldly, though
less, have been crossed unawares by the reflectio
"If my soul this night were required, what treasu
have I with GOD? I am careful and troubled abo
many things; but one thing is needful, (S. Lu
x. 41, 42;) have I secured *that?* My pleasures di
appoint my hopes, till the hopes themselves are valu
less. (Ps. cvi. 15; see Eccles. i. 11.) If I could ga
the whole world, it would be the same. (1 S. Jo
ii. 17; 1 Cor. vii. 31; S. Matth. xvi. 26.) But c
my soul be saved, if I take no pains to save it? (
John vi. 27.) Cares, and riches, and pleasures mu
be kept in their place. (S. Luke viii. 14.) T
Christian's life is a daily sacrifice, and a daily cro
(Rom. xii. 1; S. Luke ix. 23.) I scarcely sacrifice
thought to GOD—far less my soul and body, affe
tions, powers, means: at the Cross I murmur. I a
not CHRIST'S. And if not, whose?" Such though
have occurred at some time to every worldling: a
they are not of himself, for they are against all h
habits and feelings. They are the voice of the SPIR
saying, "Come."

2. *In consolation.* For when thoughts like these, arising unbidden, or from external providences, which are calls of the SPIRIT, take possession of the soul, what prevents it from falling back into despair? The voice of the SPIRIT again, saying, S. Matth. xi. 28.

3. *In afflictions.* These are almost the SPIRIT's audible voice. Who has not lost spouse, or parent, or child, or friend? If we have good hope for the departed, what stronger call to us to tread the good way than that we may meet them with the SAVIOUR? If we have dreary fears, none but the Comforter can console us. Are we misrepresented, reviled, hated, forsaken, destitute? The SPIRIT has closed the perishable fountains that we may be shut up to the Water of Life. Has sickness shown at once GOD's power and forbearance, brought eternity near, made the things of sight nothing,—of faith, everything? It is the call, the invitation of the SPIRIT. Ps. cxix. 71.

But, although speaking thus directly through our prosperity and adversity, the SPIRIT chiefly speaks

II. *By the Bride.*

1. *In the Holy Scriptures,* (see parallel and illustrative Scriptures above,) which are the records and testimony of the Church.

2. *In sacraments and ordinances.* [Enlarge on each.] Every bell that calls to church is the voice of the Bride, saying, Come.

3. *In holy seasons.* Such is the LORD's Day, reflecting the calm and quiet peace of the "Water of Life." The preparations of Advent, the joys of the present season, the rigours of the Circumcision, the dawn of the Epiphany, the humiliations of Lent, the sorrows of Good Friday, the triumphs of Easter, the glories of the Ascension, the comforts of Whitsuntide, all culminating in the great mystery of Trinity Sunday,—all the holy days consecrated by the Bride to the commemoration of her *holiest* sons and daughters, speak *one language*—"*Come.*" (See 1st Series,

Outl. lxxiv.) A man may never come to church, bu
he will know it is the LORD'S Day, or some holy day
That knowledge is the voice of the Bride; and, how
ever imperfectly heard, it says, "Come."

4. *Through her individual members.*

Every saint echoes the voice of David, Ps. xxxiv. 8

Such is the surpassing excellence of the Water o
Life, such the urgency of the invitation. And les
we should suppose the gift to be too great for any
save a favoured few, it is graciously added, "*Whos
ever will*, let him take the water of life freely." It
open to all, it is a free gift, and as such must be r
ceived. It is "without money and without price.
Nothing that we can do or give will procure a right t
it. "The deservings of men are not such that etern
life is owing to them of right, or that GOD does the
injustice if He bestows it not. For not to mentio
that our good deservings themselves are the gift
GOD, and therefore man is debtor to GOD rather tha
GOD to man, what are all deservings in comparison
such exalted glory?" (S. Bernard, Serm. lxxiii. sup
Cantica.) It is "the gift of GOD through JESUS CHRI
our LORD." (Rom. v. 15; vi. 23.) Not that we a
not required to work, only our works are not th
price, or the smallest part of it. But the free gift
not forced on them that *will not*, but bestowed free
on those only that *will*. And an obedient, hol
prayerful walk, a following of CHRIST, is the evidenc
and the only evidence, of this prevailing will. (εἰ
θέλει, S. Matth. xvi. 24.)

And now,

III. *Let him that heareth* [*these invitations of t
Spirit and Bride*] *say, Come.*

This is the duty of every one who hears the me
sage—(ὁ ἀκούων.) We must all impart it, as we ha
opportunity, to the careless, the profligate, the u
happy, the afflicted. There are ways of imparting
beside, as teaching in Sunday schools, associating
religious guilds, district visiting, subscription to t

missionary and educational societies of the Church,[1] &c. &c. [The preacher may here illustrate from local circumstances.] At Christmas-tide, when the call is especially loud, and especially disregarded, it may be well to remember and enforce it.

IV. *Let him that is athirst come.*

Ὁ διψῶν—every one that is athirst. And who is not, if thirst be a painful craving after something which we earnestly seek, but cannot find? Nothing can satisfy this thirst but the Water of Life. S. John iv. 13, 14; vi. 35. CHRIST'S servant will be fully satisfied, whatever his lot. His earthly comforts will be sanctified, his afflictions prospered to glory and joy. Prov. x. 22; 2 Cor. iv. 17; 1 Tim. iv. 8; Ps. lxxiv. 11.

But "see that ye refuse not Him that speaketh." (τὸν λαλοῦντα, Heb. xii. 25.) The text says not, "the SPIRIT and the Bride *shall say*," but "*say*"—λέγουσι. They speak *now;* there is no promise that they shall speak a moment later. The year now ending has seen many departures—the young as well as the old—sudden as well as gradual. A few verses above we read, Rev. xxii. 10—12. Then he that is athirst will come, but the Water of Life will be no more free. The sufferer may beseech, like the rich man in the parable, (S. Luke xvi. 24,) but in vain. The Water of Life cannot enter the abode of everlasting death. Most justly! such offer despised must bring a proportionate condemnation. Come then, all, thankfully, and rest on the promise, S. John vi. 37.

[1] This day is well suited for sermons on behalf of these societies. See the Outline in Series I.

VIII.

The Holy Innocents' Day.

Subject. The necessity of the childlike disposition.

Text. S. Mark x. 15. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

For texts, &c., see 1st Series, Outline viii.

Principal Words. *τὴν βασιλείαν τοῦ Θεοῦ—παιδίον.*

Most unhappy they who have no happy memories of childhood! If that age has been dark, when has there been sunshine? Unless the child has been familiarized with depravity, the image of God must appear; the morning must follow the dew of the second birth. Even under disadvantageous circumstances, childish innocence will sometimes contract but little stain, and startle, by its purity and simplicity, rude and degraded natures. We sorrow for departed children, and refuse to be comforted. Jer. xxxi. 15. But reflection and observation teach us better. The child would never have found in after life anything like that early blessedness. Eccl. iv. 2; Job iii. 11—17.

It is blessed to have known nothing of distress, temptation, evil, perhaps to have enjoyed the beauty of nature, of imagination, and then to have fallen asleep in the Good Shepherd's arms. And therefore faith views it as matter of joy. So the Church regards it by instituting this festival. Here was victory without warfare; the wound soon healed, the soldier at rest.

But this Festival reminds us that what the Holy

ents were without effort, we must become by
ıl exertion. We must, through the SPIRIT,
fy and kill all vices of maturity, and by the in-
ıcy of our lives, and constancy of our faith, even
death, glorify the most holy Name. (Collect.)
f we do this, we shall not regret that we have
ed childhood. Ps. lxvi. 12. S. Stephen and
hn brought nobler offerings than the Holy Inno-
, being willing and intelligent agents. "These
hey who have believed like pure infants; on
feeling no evil hath arisen; nor have they
ı what evil is; but have remained continually in
purity. Persons of this character most un-
edly shall inhabit the kingdom of GOD, since in
ınsaction have they stained the commandments
)D, but have remained in their purity, in the
course of feeling, all the days of their life.
oever, therefore, shall have remained, like in-
not possessing evil, shall be more honoured than
ose whom I have before mentioned.[1] For all
s are in honour with the LORD, and esteemed
rst. Happy, therefore, ye, whosoever have re-
l evil from yourselves, and have put on *innocence*,
shall be the first to see GOD." (Hermas, Pastor,
.I., Sim. ix. 30.)

"Kingdom of GOD" here means the Gospel
nsation, so designated by Daniel, (ii. 44,) sup-
by the Jews to signify a splendid earthly mon-
. Some of our LORD's followers hoped to obtain
nt distinctions in the kingdom, (S. Matth.
1; xx. 21; S. Mark ix. 33; S. Luke ix. 46; xxii.
ıcts i. 6;) but our LORD, to show the real nature
referred to an opposite disposition as the quali-
n for its membership and blessings. As we live

[1] rtyrs. The meaning seems to be that a pure childlike
)ugh not terminated by martyrdom, is more acceptable to
ıan a life less distinguished in this respect, though receiving
rtyr's crown. The "infants" here are rather typical than
ıl; they are *the expression of a character*; that which all
m to become, rather than what any will attain.

under this kingdom still, (Dan. supra,) the same requirements are demanded of us. We must receive the Gospel, therefore, as little children, with

I. *Humility*. We must never set up private interpretations of the word against the doctrine of CHRIST'S holy Catholic Church, or dispute evident Scripture propositions, on the ground that they do not agree with our fancies. We may, and ought to, study Holy Scripture as much as we can, (Ps. xlviii. 12, 13; S. John v. 39; Acts xvii. 11,) with prayer and reverence, (Ps. cxix. 18.) We may study evidences, to convince ourselves and gainsayers, 1 S. Pet. iii. 15. But we must acquiesce simply and ingenuously in what is proved. We must cavil at no difficulties when the word is clear. Did not our parents tell us much that was hard to understand, and lay on us charges hard to obey? And do we not now perceive they were right? We understand all they taught, we see that what they charged was wise and kind, and necessary to our interests. Thus should we regard difficulties in doctrine and duty. We are infinitely less before GOD than are children before parents. Wise and holy was the resolution of David, under the direction of the HOLY SPIRIT, (Ps. cxxxi.) When we arrive at the maturity of the Resurrection, we shall understand all, and see how foolish and wicked we should have been in refusing to believe what we did not comprehend, or submit to that of which we did not see the use. 1 Cor. xiii. 9—12. If we will not now receive the Gospel in the spirit of children, we can no more expect its blessings, than a rebellious child can hope the favour of its parent; nay, much less; for a human parent may be deceived, injudicious, unnatural; none of which our FATHER in heaven can be. And His plan of salvation must be accepted with childlike unreservedness, though humbling in the highest degree. 1 Cor. iii. 11. Man may not comprehend the nature of the Atonement, or of the Sacraments; but he must *believe the one*, and use the others. With doubts and

misgivings he has no concern, save to rebuke them from his sight.

II. *Faith.* This is that entire trust and reliance which the affectionate child reposes on the parent—joy and peace in believing—

> "The silent joy, that sinks so deep,
> Of confidence and rest,
> Lulled in a father's arms to sleep,
> Clasp'd to a mother's breast!"[1]

S. Matth. vii. 11. This is the trust which takes hold of those promises, 1 Cor. x. 13; Rev. ii. 10; 2 Cor. xii. 9; those who retain not this disposition will not enter into the kingdom of GOD.

III. *Obedience.* This is the test of faith, and especially the duty of children. Col. iii. 20; 1 S. Pet. i. 14; S. Matth. xxi. 28—31. When we were baptized, we covenanted to keep GOD'S holy will and commandments, and walk in the same all the days of our life.

IV. *Simplicity.* This is that especial contrariety to the feeling of the ambitious disciples, which our LORD'S words counselled them to adopt. A child's desires and pleasures are of the simplest. He finds more delight in a flower than a conqueror in a kingdom. A word can dry his tears, and heal his little distresses; he has no anxieties, (*μερίμνας*, see S. Matth. vi. 34.) This simplicity of character we must strive to regain. We must be contented with our lot, (Phil. iii. 11—13; 1 Tim. vi. 6—8; Heb. xiii. 5;) regard afflictions lightly, (2 Cor. iv. 17,) have no anxieties for the future; not from carelessness, but from confidence, because our LORD hath said, S. Matth. vi. 33.

V. *Resignation.* Heb. xii. 5—11.

To sum the whole argument, we are required to aim at the innocence of children, and at the becoming demeanour of children to our heavenly FATHER. If we fail in either of these points, we accept not the Gos-

[1] "*Christian Year,*" *2nd Sunday* after Epiphany.

pel of CHRIST as children, and therefore fail of the kingdom of GOD. May GOD, Who has called us out of the bondage of corruption into the glorious liberty of His children, (Rom. viii. 21,) keep this truth ever before us; so that, after being in this world followers of Him as dear children, (Eph. v. 1,) guarded by His holy angels,[1] we may join the hundred and forty-four thousand which are redeemed from earth, following the Lamb whithersoever He goeth, and be found, through Him, without fault before the throne of GOD. (Rev. xiv. 3—5.)

[There is a very ample and valuable consideration of this whole subject in Nelson's "Fasts and Festivals," chap. viii., which will repay diligent study.]

[1] S. Matth. xviii. 10. That this text is not only to be understood of literal infants, but of those who are spiritually such, is evident from their capability of being "offended," &c., (ver. 6.) So Hammond, paraphrase and note in loc., and Whitby, "It seemeth needless to note that CHRIST here speaketh not of little ones by age, (they being both incapable of faith, and free from scandal) but by quality and temper of spirit."

IX.

First Sunday after Christmas.

Subject. Hezekiah's sickness and subsequent conduct.

Text. 2 Chron. xxxii. 24—26. "In those days Hezekiah was sick to the death, and prayed unto the LORD, and He spake unto him, and He gave him a sign. But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding, Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem; so that the wrath of the LORD came not upon them in the days of Hezekiah."

Illustrative Scriptures. 2 Kings xx.; Isa. xxxviii., xxxix.

THE text is the substance of this evening's Second Lesson, and acquaints us with further very interesting particulars; for we must always feel deeply interested in one who has experienced GOD's warnings in sickness, and mercies in recovery—nay, we may well believe the holy angels contemplate that spectacle with interest too. (See 1st Series, lxxxix. I. 2.) The sick man has vowed repentance, obedience, amendment, return. His prayer has been heard. Will he perform his vows? Will his sickness be a blessing, or will he have more to answer for?

We read this evening's Second Lesson with something of this interest. Hezekiah's prayer was accepted, and fifteen years of life granted him. How did he employ these? Was he thankful and obedient? or forgetful and rebellious? This question the text has answered.

Hezekiah had been eminently good, (2 Kings xviii.

3, 5, 6; 2 Chron. xxix. 2, seqq., xxx., xxxi. 20, 21,) and this he was "in the midst of a crooked and perverse nation." 2 Chron. xxx. 10. See Isa. lvii. But the best of men is a sinner, and must die, and now Hezekiah's time was come—Isa. xxxviii. 1. He was troubled when he saw the condition of his people, and none to carry on his reformations—for thus we must interpret his prayer, Isa. xxxviii. 3. "His very tears said, 'O GOD, Thou knowest that the eyes of the world are bent on me, as one that hath abandoned their idolatry, and restored Thy sincere worship. I stand alone, in the midst of a wicked and idolatrous generation, that looks through all my actions, all my events: if now they shall see me snatched away in the midst of my days, what will these heathens say? how can Thy great Name but suffer in this untimely extinction? Besides, what will become of Thy poor Church, which I shall leave feebly religious, and as yet scarce warm, in the course of a pious reformation? How soon shall it be miserably overgrown with superstition and heathenism? how soon shall the wild boar of Assyria root up this little vineyard of Thine? What need I beseech Thee, O LORD, to regard Thy Name, to regard Thine inheritance?'" (Bp. Hall's Contemplations on the Old Testament, x.) This prayer then was not a foolish boast, like that of the Pharisee, (S. Luke xviii. 11, 12.) Hezekiah knew himself a sinner; he acknowledged this in the hour of recovery, (Isa. xxxviii. 17,) and therefore was not likely to dissemble it in affliction. "This perfection of thine was no other than an honest soundness of heart and life, which thou knewest GOD had promised to reward. It was the merit of the covenant that thou pleadedst, and not the merit of thine obedience." (Hall, ubi supra.) "It is written, 'Who can boast of a perfect heart?'[1] But the 'perfect heart' here spoken of refers to the destruction of idols, the overthrow of the worship of Baal, the demolition of

[1] Prov. xx. 9.

the brazen serpent, and other acts which the Scripture relates." (S. Jerome in Esaiam.) God had covenanted with David, 2 Sam. vii. 16; Ps. lxxxix. 4, and passim. This covenant Hezekiah pleaded. He was as yet childless. "Hence all this lamentation, because he despaired of being ancestor of the Messiah." (S. Jerome, ubi supra.) Had his prayer been boastful, it would not have been answered, 1 S. Pet. v. 5. It was a prayer that implied the intention of obedience. It was accepted, and the promise of prolonged life was avouched by a sign which none but the Almighty could give. And now Hezekiah renewed his vow to walk "softly," that is, humbly and circumspectly, before his God.

Brethren, can we, like Hezekiah, call God to witness the uprightness of our hearts and lives? for this is quite possible, when the conviction of natural sinfulness is deepest. (Compare 1 Tim. i. 12 with 15.) S. Paul knew alike his own sincerity and his weakness, (Rom. vii. 15, 19.) But can we say with S. Peter, S. John xxi. 17? However this be, in one respect we all resemble Hezekiah—

I. *We have received warning.*

Some of us probably have received a warning of the very same kind. The pain, the weakness, the distraction of sickness have spoken as articulately as the prophet, and from the prophet's God, "Set thine house in order, for thou shalt die, and not live." At such a time how have sins come up before the soul? How has the accuser of the brethren urged the afflicted to despair?[1] Then has arisen the prayer, "Lord, I am oppressed: undertake for me." (Isa. xxxviii. 14.) Then have they sent for the Priest, and he has warned

[1] A wide field is opened here, according to the circumstances of the congregation, for enlarging on particular sins; as, on the one hand, covetousness, profligacy, carelessness; or, on the other, dishonesty, drunkenness, excuses about dress, and about the ridicule of *companions, for absence from* public prayer and *Holy Communion.*

them, "'Set thine house in order,' purify the tabernacle of thy body—repent and believe—prepare to meet thy GOD—seek forgiveness and grace through CHRIST—stedfastly purpose to lead a new life." Then have they said, "O that GOD would give me a few more years! How differently would I live! I would go softly all those years in bitterness of soul. I would mortify sin. I would be a new creature in CHRIST JESUS. I would have no desire but His favour. I would reverence His holy Name and His Word—attend His worship and His altar, and pray for those who would ridicule me for so doing. I would make restitution and reparation where possible." (S. Luke xix. 8.) Well, GOD has heard them, and lifted them up. But though all of us may not have had the particular warning of dangerous sickness, all of us have had the warning, "Set thine house in order, for thou shalt die, and not live." For a prophet is sent to us, even the same who was sent to Hezekiah, saying, Isa. xl. 6—8. And we have "more than a prophet," (S. Matth. xi. 9,) saying, S. Matth. iii. 2. And we have the LORD JESUS CHRIST Himself, saying, S. Matth. xxiv. 44. The warnings of GOD surround our path. We cannot pass into His house but through multitudes of dead; some, how newly gathered to the harvest; some, how early! some how near and dear! Where are many who welcomed this joyful season last year? There is no speech nor language; yet, like the silent stars, they have a voice. (Ps. xix. 3, marg.) Like the blood of Abel, that voice cries from the ground, (Gen. iv. 10,) and it speaks, "Set thine house in order, for thou shalt die, and not live."

II. *We have*, it may be, *been impressed by the warning received.*

If we have been raised from sickness, we owe a life of thankfulness. If not, still we have been spared when others have been taken, and therefore our thankfulness and watchfulness should be as great. Our *case only differs* from Hezekiah's, in that he knew

the measure of his days, we know not that of ours—a fact to quicken our watchfulness. We have been, let us hope, moved by these considerations, and taken our resolutions accordingly. It is well. But before we feel too confident, let us take heed that we resemble not Hezekiah further. For

III. "*Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up.*"

The king of Babylon sent to congratulate him on his recovery, and to inquire about the stupendous miracle wrought. What an opportunity for displaying the glories and mercies of GOD! The Babylonians were students, and even worshippers, of the heavenly bodies: the sun was their supreme deity. How might Hezekiah have shown them that their σέβασμα was but the creature and servant of the GOD of Israel, Who had given him all the splendour and riches they beheld! How might he have said, "I am but a perishing sinner, raised from death by His hand of power and mercy! Turn from the worship of the creature to the service of the Creator!" Ps. ciii. 1—5; xxiv. 3, 4, 5, and passim. But no—"His heart was lifted up." He displayed what GOD had given him as though it had been his own. Thus were the good Hezekiah's resolutions forgotten; more especially Isa. xxviii. 15. We then, even the best, are in like danger: how is this to be avoided? by attending closely to the history.

IV. *Hezekiah's resolution was taken in self-dependence.*

His whole hymn contains not one petition for grace. It was too like S. Peter's boast, S. Matth. xxvi. 33, 35. Hezekiah too was sincere; but he forgot that his good purpose was of grace only, and grace must accomplish what grace had begun. Accordingly, GOD dealt with him as with S. Peter. 2 Chron. xxxii. 31. And the consequences were alike. Hezekiah became sensible of his weakness, *and of his need of almighty strength. Hence*

V. *Our holy resolutions must be made in prayerful dependence on God.*

These very resolutions are themselves His work. He Who gave can take away. Unless we depend on Him with prayer, we tempt Him to do so. Ps. xvii. 5; cxix. 117. Perhaps some may feel that they have done as Hezekiah—that they have neglected warnings, and that GOD has departed from them. Are they to despair? no—for

VI. *Hezekiah humbled himself for the pride of his heart, and the wrath of the Lord came not upon him.*

The departure was intended to humble him, and it did. 1 S. Pet. v. 6, 7. Hezekiah's restoration shall be warrant for the salvation of those who, having sinned like him, return like him. A prophet's voice brought conviction to his soul, and the Gospel, still preached by GOD'S commissioned ministers, is profitable. (2 Tim. iii. 16.) To-day it is preached again. Heb. xii. 25. An accepted Gospel shall add to our lives not fifteen vanishing years, each seeming shorter than the former as we draw near to its end—but the years of heaven. Ere another LORD'S Day, one more year will be with the past eternity—ere another year, some of us will be with the future—but, in all changes of life and death, we are safe in His hand Who changeth not, and through Whose mercy we are not consumed. (Mal. iii. 6.)

X.

The Circumcision of our Lord.[1]

ject. The New Year.
t. Jer. xxviii. 16. "This year thou shalt die."
ts useful for the occasion. Gen. v. 27; xlvii. 8; Deut. 29; 2 Sam. xix. 34; 1 Chron. xxix. 15; Job xvi. 22; ; Prov. x. 27; Isa. xl. 6—8, lxiv. 6; Jer. viii. 20; Lam. , 23; Mal. iii. 6; S. Luke xiii. 8, 9; S. John ix. 4; 2 Cor. Heb. xiii. 14; 1 S. Pet. i. 24, 25; 2 S. Pet. iii. 8, 9.
iptures on the uncertainty and precariousness of life
d. The books of Job and Ecclesiastes are eminently useful s respect, especially Job xiv. and Eccles. ii. xii. See also xix. xc. cii.

IN the false teacher Hananiah was endeavouring ceive the people, perhaps himself, with visions of e for Israel, Jeremiah stopped him by the divine nce of which the text is part. How must the iver have shrunk! what must have been his terror! he then so soon to appear in the presence of Him ose name he had uttered falsehoods? Was there ed no further hope—no means of escape—no post- ment? not one twelvemonth to repent of a lying t, perjured lips, souls beguiled to destruction? t warning! The more need it should be instantly

n outline for the immediate subject of this Festival is given former series. As this day is the beginning of the civil and therefore much noted in the transactions of ordinary life, reacher may well employ the occasion to apply it, and is ally expected to do so. This outline might also be easily ed to the Sunday *nearest to the New* Year, whether before ter. *In the former case, a good text* is Heb. viii. 13, (latter

heeded. After this, we may well believe the deceits of Hananiah were at an end. The threat was fulfilled to the letter. (ver. 17.)

If a messenger from heaven were to denounce this sentence on any one here, even the most worldly, is it not evident that such an one would find his interest only in eternity? Would not the most callous person change his life and ways? His heart might have small share in the work; a seared conscience might yield slowly to the Spirit's influence. Still, there would be an awe on his soul, controlling his actions. Fear would keep him from presumptuous sins. He would *walk* in the light, though darkness might still linger in his *heart*. There would be the *life* of a Christian, though the *principle* might be "the terror of the LORD," not "the love of CHRIST." (See 2 Cor. v. 11, 14.) What a change would pass on society, if each individual knew for certain, this year he must die! Yet is our situation really so widely different? A new year is begun. We know not that we shall die within the year—but we know not the contrary. And that we must die, we *do* know.

Let us suppose that Hananiah had received no notice of his death. The warning was merciful, if the sentence was stern. He deserved not the mercy, and perhaps it was granted rather for the people's sake than for his own. It was certainly what he had no right to expect. What then if GOD had withheld the knowledge? It is most likely the seducer would have "waxed worse and worse, deceiving and being deceived," (2 Tim. iii. 13,) till GOD had cut him off in the very flower of his transgressions.

Is not this matter of daily experience? Are not souls dropping daily into eternity who have never prepared, thinking they had abundant time? Yet why? Had not GOD warned them? Job xxiii. 14. Is it no warning that—1. We know life to be short and uncertain? 2. That every year multiplies death? 3. That *death comes* at every age? 4. That it often comes in a

noment? 5. That Holy Scripture constantly reminds us of our frailty and danger? Prov. xxvii. 1; Eccles. x. 10; xii. 1; Jer. xiii. 16; Ps. cxliv. 3, 4; xcv. 7; 2 Cor. vi. 2; Heb. iii. 13; S. James iv. 13. (See *Scriptures on the uncertainty*, &c.)

Though then we have not received assurance when we shall die, such assurance was not needed. Death cannot take us unawares, though it may unprepared. This day is another warning. We have advanced one year nearer the grave. GOD'S goodness has thus far upholden us, His grace supported us. What return have we made? But here is another year before us—and though we have not heard the sentence, "This year thou shalt die," of some of us there is little doubt that it has been spoken in heaven, and who can say his is not the soul? At any rate, our chance of seeing the end of this year is less than was our chance, on this day twelvemonth, of seeing this day—and every New Year's Day renders the sentence more probable.

Have we not then as good reason to pass the time of our sojourning in fear (1 S. Pet. i. 17; Prov. xvi. 6,) as though we were sure we had not twelve months to live? The possibility that all here may, the probability that many will, the certainty that some must, die in that time, is quite enough to any prudent or thoughtful mind. For though the unprepared sinner should, by GOD'S mercy, see the end of another year, he would be but the more hardened and have the more to answer for. Besides, the presumptuous sinner has really more reason to apprehend early death. It is still true, as it was in the days of the Law, Prov. x. 27.

Hence we see the wisdom of that prayer, Ps. xc. 12;[1] for if we apply not our hearts to wisdom, we are lost; if we number not our days, GOD numbers them; and if we take no account of our days, we shall take none of our years. "Our last day is hidden from us,

[1] This might even be the *text of this sermon*; the former part of the outline *constituting the introduction.*

that all our days may be improved." (S. August. de disipl. Christianâ.)

This wisdom is not a thing attainable by talent and learning, although it is the very highest wisdom existing. Talent and learning may miss it, excellent things as they are, while the unlettered may attain to it. Deut. iv. 5, 6; xxx. 11—14; Isa. xxxv. 8. Without this wisdom, knowledge is worse than useless. Eccles. i. 18; 1 Cor. iii. 19; viii. 1—3; S. Matth. vi. 23. This wisdom begins in the fear of the LORD. Ps. cxi. 10; and SS. passim. It does not require a keen understanding, or a lively fancy, so much as a pure and sincere heart. It is the heart which we apply to it, and mere head knowledge, even of Holy Scripture, will not bestow it. 1 Cor. ii. 14. Where the love of the SAVIOUR is the spring of action, this wisdom will be obtained.

This prayer of the Psalmist is just what we may conceive Hananiah would have offered for himself. He could not pray to number his years, for GOD had done that. Neither can we without presumption, for we know not if we shall see another year. Even of our months, or weeks, or of the morrow, we cannot be sure. "GOD has promised thee mercy; He has not promised thee a morrow. If thou hast lived ill, live well from to-day." (S. August. on Ps. cx.) Prov. xxvii. 1; S. James iv. 13—16; S. Luke xii. 16—20. Did we know that we must die within the year, though we knew not the day, every day would be given to GOD. But the probability of this is with none of us very small—with some, very considerable. We pray for our daily bread; and in like manner, the inward man must be renewed day by day. (2 Cor. iv. 16.) Attend to the day, and GOD will take care of the year. Despise not the day of small things. (Zech. iv. 10; Ecclus. xix. 1.) Spend every day Christianly. (Ps. cxlv. 2.) Let every day have its proper employment —prayer, Holy Scripture, self-examination, work for honest maintenance or for social benefit, or relaxation *strengthening* for duty. Let fast days find us ad-

vanced in penitence and humility; festivals, rejoicing in the LORD, and following His steps, and those of His blessed Saints. But most of all, let us number our Sundays. The Sabbath[1] was made for man, (S. Mark ii. 27,) and man is bound to use it. It should be holy to the LORD. Two services at least should be attended, where a more urgent duty calls not away. Especially the Blessed Eucharist should not be neglected. Who that was assured he should die within the year would neglect it? What must it be to die having no life in us? S. John vi. 53. "But then we must live up to it." And who would not live up to it, if he knew he was to die within the year? We *must* live up to it, brethren, not away from it, if we are to be saved. For none can be saved in breaking CHRIST'S commandments; and no commandment is more positive than S. Matth. xxvi. 26, 27. So may we hope, if we meet another year in GOD'S house, to look back with good conscience on the past; and, if the days of our journey are shortened, to live in the presence of Him whose years endure throughout all generations. (Ps. cii. 24.)

[1] The inquiry whether the LORD'S Day is the Sabbath is "a question of words and names." It is undoubtedly not the *Jewish* Sabbath. But, by whatever name called, it is surely the rest ordained from the foundation of the world. Gen. ii. 3; viii. 10, 12; Ex. xvi. 23, seqq., xx. 11. The Jewish Sabbath passed away with the Jewish law (Col. ii. 16,)—but the Sabbath or Day of Rest "made for *man*," (διὰ ΤΟΝ ΑΝΘΡΩΠΟΝ,) not for *Israel*, was not thereby abolished, but rather revived. The fourth Commandment clearly shows that *a* σαββατισμὸς (Heb. iv. 9,) is part of the revealed *moral* law. Our Church evidently so understands the matter, by ordaining that Commandment to be publicly recited in the prayers, and the people to pray that their hearts may be inclined to keep it, which can only be fully done by the religious observance of Sunday. See S. John xx. 1, 19, 26; Acts ii. 1; xx. 7; 1 Cor. xvi. 2; Rev. i. 10. Plin. Epist. ad Trajanum. S. Barnab. Ep. xv. Just. Mart. Apol. ii.

XI.

Second Sunday after Christmas.

Subject. Israel strong in his God.

Text. Isa. xli. 14, 15. "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument, having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff."

Principal Words. תּוֹלַעַת, מָתַי, הָרִים, גְּבָעוֹת.

Illustrative Text. Micah iv. 13.

The First Lesson for this morning is part of a series of prophecies, reaching from chapter xl. to the end. They contrast the condition of the heathen with that of Israel. But "Israel" here is the Christian, as well as Jewish, Church. (See chs. xlii., liii., and lxi.) The text is thought primarily to apply to the overthrow by the Jews of their heathen oppressors; this may be, but the whole language of the text is far more applicable to higher things. It is a promise to the Church, that, weak and feeble as she is by nature, she shall be endued with power from God to overcome all difficulty and opposition.

Consider,

I. *The difficulties of our Christian task.* If the world were asked what these were, it would reply, "scarcely any." But in the text they are described as "hills" and "mountains;" and those, not to be climbed, but to be destroyed and removed, before we can reach our

inheritance. To remove a mountain is, we know, an impossible task, and the very expression is used proverbially for an insurmountable difficulty. The work appointed us is greater than that of raising the dead—it is not a dead body, but a dead soul, that we are required to animate; the command is Eph. v. 14. What strength have we for this? a corpse has no powers, it even hears not the command. But let us suppose the soul arisen. It must have care and nourishment. Our bodies cannot subsist without sleep—how shall our souls perform the command, S. Luke xxi. 36? The three most favoured disciples failed, S. Matth. xxvi. 40—43. See what is our *daily* duty—S. Luke ix. 23. Is this easy? Sometimes the cross is laid upon us. Is our feeling then that of the Apostles, Acts v. 41, (S. James i. 2, 3; 1 S. Pet. iv. 12—14,) or do we not rather repine and rebel? We think how hard it is, how little we deserve it. See 1 Kings xix. 10; Jonah iv. If thus we act when God lays the cross upon us, how shall we take it up, and that *daily?*—it is a mountain in the way. And yet we must overcome it, and go on. S. Luke ix. 62; xvii. 32; Gen. xix. 26; 1 S. Pet. ii. 24, 25. We are to imitate the divine perfections. What a task! And our very instincts are against us, and mountains too. The natural man would never think of, much less worship, God. It is not the mere bearing of a load, it is bearing it with a diseased body. And we are exposed to the examples of a world of beings equally corrupt—to their allurements, and oppositions, and hypocritical befriendings. Above all, we "wrestle not against flesh and blood" only. See Eph. vi. 12. Such are the mountains which we are required to remove, beat small, scatter like chaff.

II. *The means which we possess for the execution of our task.*

The text is a word of encouragement—but not to magnify our own *powers. What* greater disproportion *than between a worm and a* mountain? We

cannot conceive the task accomplished by a worm with an immortality before it. It cannot annihilate the little clod of earth which itself throws up. But we are mortals (מְרֹתִים) as regards this task—only this mortal life is allowed for it. Eccles. ix. 10. If this work, then, must be done in our own strength, it will never be done at all. Again, the worm is the most abject of creatures. It cannot raise itself from the dust for a moment—nor can man make one step toward heaven. The worm is the most powerless of creatures. Birds devour it, men and cattle trample it. So the world, the flesh, and the devil, trample down humanity, and have it at will. The worm is blind, and sees none of its continual dangers. Man is perpetually rushing blind into sin and ruin. Jer. viii. 6. Again, "*mortal*"—what word more expressive of weakness, spiritual and natural?

III. *The means vouchsafed for the execution of our task.*

What has been said would be very melancholy, if there were nothing to oppose to it, and would be simply tormenting us before the time; but almighty help is promised. What a change is implied! Before, we saw a worm liable to be crushed every moment; now we behold a machine, itself crushing and scattering all before it. Strengthened with the divine power, the disciple tramples down all those difficulties which were as mountains before, and scatters them like chaff before the whirlwind. The command to the Jewish leader is repeated to him,—Zech. iv. 7. He is a "new" instrument, 2 Cor. v. 17. Instead of being unable to rise above the earth, he shall crush into dust earth's proudest difficulties. He shall overcome the world, (1 S. John v. 4,) crucify the flesh, (Gal. v. 24,) tread down Satan, (Rom. xvi. 20.) He shall take up his cross cheerfully, bear it thankfully—suffer on it, glory in it. Gal. vi. 14. Before, he knew not what to pray *for; now, he* prays with the SPIRIT'S power, Rom.

viii. 26, 27. Before, he slept on his post—now, he guards it, and fights for it. Mark the Apostles before Pentecost (S. Mark xiv. 50; S. Luke xxiv. 21;[1] S. John xx. 19,) and after, (Acts ii. 14, seqq.; iv. 13, 19, 20, 31; v. 29, 41.) The promise was now made good to them, S. Matth. xvii. 20. Then too was fulfilled that almost dying promise of the SAVIOUR, S. John xiv. 12. The work of renewing the soul is really more wonderful than what are called miracles, only because they are rare. The conversion of human weakness to divine strength is the grandest evidence of almighty power.

Remark,

I. *The encouragement here given to the fulfilment of duty.*

Are we slothful? faithless? desponding? cowardly? "Fear not" is an answer to all these, when spoken by Him Who can give all strength, and remove all dangers, "the LORD" our "Redeemer, the Holy One of Israel," with Whom nothing is impossible. (S. Luke i. 37.) In the work of duty, let us never think of our weakness, except to make us think more of His might. 1 Cor. i. 27. Let us act in the feeling of the Apostle, 2 Cor. xi. 30; xii. 9, 10; iv. 7. Let us remember, too, that the work must be done by ourselves, thus assisted. GOD does not thresh the mountains by Himself, or by His angels, or by others of our kind. Each soul is a tooth in the instrument. The Christian husbandman knows that GOD gives the sheaves, and that GOD gives him strength to thresh them; but he knows he must use the strength, or the work will not be done.

II. *How humble and thankful we ought to be when we are really advancing in Christian attainments.*

1. *Humble.* We are but the feeblest of created spirits. Job xxv. 6; Rom. iii. 27.

2. *Thankful.* For GOD has enabled us to do all we

[1] ἠλπίζομεν, the past *tense—their hope* therefore, was no longer cherished.

have done. S. John xv. 5; 1 Cor. xv. 10; 2 Cor. iii. 5; Phil. ii. 12, 13. This exultation alone can bless to us this season of joy, and make our joy real and safe; alone can enable us to look with comfort and tranquillity on our entrance into another year. Passing years will bring, not regret, but rejoicing, not alarm, but peace, if we are glorying in Him Whose promise cannot fail. Isa. xli. 16.

III. *The promises are not to be selfishly appropriated by ourselves as individuals, but to ourselves as members of Christ in His Church, to which they are made.*

The Church is clearly "Jacob" and "Israel;" and, in her adversity and trouble, the text is spoken for her comfort and assurance. Though, like her LORD, she be awhile as a worm, (Ps. xxii. 6,) though her enemies lay her in the dust, as Him in the grave, she shall arise, and overthrow all opposition. 2 Cor. iv. 8—11; vi. 4—10.[1] But she can only be faithful in the faithfulness of her members to her and to her Head. And then she may indulge that exulting strain, Ps. xlvi. 1—7.

[1] . . . . . "The grovelling worm
Shall find his wings, and soar as fast and free
As his transfigured LORD with lightning form
And snowy vest—such grace He won for thee,
When from the grave He sprang at dawn of morn,
And led through boundless air thy conquering road,
Leaving a glorious track, where saints new-born
Might fearless follow to their blest abode."
Christian Year, 23rd Sunday after Trinity.

XII.

The Epiphany.[1]

ect. The occasion.
. S. Matth. ii. 1, 2. "When JESUS was born in Bethle-Judea, in the days of Herod the king, behold, there came :n from the east to Jerusalem, saying, Where is He that is ing of the Jews? for we have seen His star in the east, come to worship Him."
cipal Words. Μάγοι ἀπὸ ἀνατολῶν.
trative Scriptures. Ps. lxxii.; Isa. xlix.; lx.
s suitable to the occasion. S. Matth. v. 16; 1 S. John

further apparatus, see Serm. xii. in First Series.

principal design of the Church's celebrating east is to show our gratitude to GOD, for mani-g the Gospel to the Gentile world, and vouch- to them equal privileges with the Jews, who een all along His peculiar people; the first in- of which divine favour was given in His de- g the birth of CHRIST to the wise men of the (Wheatley, Sundays and Holy Days, § vii. so Nelson on this festival.)

s day is worthy of all commemoration in the :h, as being that on which our LORD was first ed to the Gentiles. Who these Gentiles were ertain, as μάγοι were common to Arabia, Persia, Chaldæa. The term, however, is Persian. The æan μάγοι, of whom Daniel was chief, (Dan. ii.

is is the outline in *Pastoralia,* referred to in the First *amplified.*

48; iv. 9; v. 11,) might well have learned from him the coming of Messiah the Prince, and the time of His appearing (Dan. ix. 24, seqq.;) and it is evident, from Daniel's position among them, that their theology was not *antagonistic* to the Jewish.[1] Arabia had learned the prophecies concerning the seed of Abraham from Ishmael; and the Jews had considerable influence under the Persian princes. (See Ezra, Nehemiah, Esther.) Indeed the opinion of a great Prince then to arise out of Judæa was common generally throughout the East.[2] The μάγοι of the text were anxious to do homage to the new-born King. But where were they to find Him? Believing in astrology, they sought to it. God approved their zeal and simplicity of purpose, and made an imaginary science true for them. At the same time it was true science that enabled them to see that there was a new and extraordinary star in heaven.[3] "Human learning, well improved, makes us capable of divine. There is no knowledge whereof God is not the Author; He would never have bestowed any gift that should lead us away from Himself. It is an ignorant conceit, that inquiry into nature should make men atheistic. No man is so apt

[1] Μάγοι παρὰ Πέρσαις φιλόσοφοι καὶ ΦΙΛΟΘΕΟΙ. (Phavorinus apud Hammond in loc.)

[2] "Percrebuerat Oriente toto vetus et constans opinio, esse in fatis ut eo tempore Judææ profecti rerum potirentur." Suet. Vesp. iv.

"Pluribus persuasio inerat, antiquis sacerdotum litteris contineri, eo ipso tempore fore ut valesceret Oriens, profectique Judææ rerum potirentur." Tacit. Hist. v. ix.

[3] S. Chrysostom, in his introduction to this chapter, which well repays a studious perusal, gives reasons for believing that the phenomenon was not properly a star, but somewhat of the nature of the pillar which guided the Israelites in the wilderness. If so, it was none other than the Shechinah, and may have been that which was seen by the shepherds. Whitby (without acknowledgment) has given the substance of S. Chrysostom's argument. The great Father, in his whole treatment of the subject, is singularly diffuse and eloquent; and the study of his Homilies on S. *Matth.* vi.—viii., will at once afford gratification and instruction, as *well as prove a* valuable preparation for the treatment of this subject.

to see the star of CHRIST as a diligent disciple of philosophy." (Bp. Hall's Contempl. on the New Test. iv.)

This premised, we consider

I. *The dispositions of the Magi.*

They knew nothing of the King of the Jews except that He was born, and entitled to their worship. They did not say, "We know not where to seek Him, therefore we will sit still." Yet if ever men had an excuse for so saying, they had: for there seemed no natural way of finding. But they did not despair. They used what they believed to be means, and though these were not such naturally, GOD made them such for the occasion. (Isa. lxv. 1.)

The most unlearned person among ourselves is wiser than these "wise men" in one respect—he knows far more of CHRIST, His work, His coming again to judgment. *They* had nought but the dreams of their imagination to resort to—*we* have the Church and the Bible. If we use not these, shall not the Magi arise in judgment against us? Heb. ii. 3; x. 28, 29; xii. 25. *They* might have pleaded excuse for ignorance; *we* can plead none. Deut. xxx. 11—14. By the Word of GOD we shall be infallibly conducted to CHRIST. Ps. cxix. 105.

II. *How God dealt with them.*

They were disciples of a false science, but they believed it. They were thoroughly in earnest, and used the only means they knew. GOD looked on their hearts, and answered them according to the sincerity of their zeal and love. Inadequate means became adequate in His hand.

What an encouragement to faithfulness and perseverance! what a reproach to carelessness! *We* know the true and living way, (Heb. x. 20; S. John x. 9; xiv. 6,) *they* had no promise on their endeavours; *we* have, abundantly—GOD, Who created a star for *them*, will *cause the day to* dawn, and the day-*star to arise in our hearts.* (2 S. Pet. i. 19.) But

without a sincere desire to come to CHRIST, we shall find the Bible as useless as the stars; for the heavens, as well as the Bible, declare the glory of GOD, (Ps. xix. 1,) yet all who behold them see not that. The Chief Priests and Scribes possessed the Holy Scriptures, and knew well where CHRIST was born, (S. Matth. ii. 5, 6,) yet they would not advance a few furlongs to see Him Who had brought the Magi a long and painful journey.[1] (Isa. xxix. 9, seqq.) The Magi thought they had in the stars the means of finding CHRIST. The means were not there, but they had them nevertheless; for, as they desired them, GOD bestowed. The Jewish Rulers thought they had these means in the Scriptures. (S. John v. 39.) The means were there—but they had them not, because they cared not for them, and GOD would not bestow them. It is certain that we shall find CHRIST, if we search for Him with our whole heart. Jer. xxix. 13. (The promise occurs frequently. See Deut. iv. 29; 1 Chron. xxviii. 8, 9; 2 Chron. xv. 2; Ezra viii. 22; Ps. ix. 10; cxix. 2; Amos v. 4; S. Matth. vii. 7; Heb. xi. 6. These are only a few of the texts bearing on this important truth; but enough to establish it incontestably.) But if we have Him near us, in His Word, as the Jewish Rulers had in His Person, and go not to Him, our knowledge of Him will profit us nothing. (See S. Matth. v. 20.)

III. *Their conduct after receiving the revelation.*

They followed the star immediately on seeing it. (See Heb. xi. 8.) The distance, hardships, and dangers of the journey were unheeded. They were on the road to their King.

When we know the way to the SAVIOUR, we must take it forthwith. The way is narrow—but it must be kept. It is beset with temptations—but they must be overcome. All sins must be renounced, all truths

[1] The length of the journey is well discussed by Hammond in loc. It was probably of more than a year's duration—but the *question is irrelevant* to this sermon.

ieved, the private spirit surrendered, all commands
ɔyed. S. Luke ix. 62; 2 S. Pet. ii. 20, 21. Whi-
ɔrsoever the "bright and morning star" (Rev. xxii.
; Numb. xxiv. 17) leads, we must resolutely follow.
ıd thus, eventually, we shall be ever with Him.

IV. *Their conduct when they had found Christ.*

"They rejoiced with exceeding great joy." (v. 10.)
In this they are—

1. *Our example*, as showing that we ought to rejoice
the LORD. For well may we do so, if we have in-
ed found Him. Ps. cv. 3; xxxiii. 1; lxviii. 3; cxlix.
; Phil. iv. 4; 1 Thess. v. 16; 1 S. Pet. i. 6—8.
'exts to this effect are innumerable.)

2. *Our encouragement*, as showing that joy will ever
llow a hearty reception of CHRIST'S religion. The
good tidings of great joy"[1] cannot but awaken joy
the faithful recipient. And this joy will be suffi-
ent to support him under every trouble. The hope
the heavenly inheritance makes all affliction light.
Cor. iv. 17.

V. *Their conduct towards Christ.*

"They worshipped Him."—"Shame on Marcion!
ıame on Paul of Samosata! on those who would not
e what the Magi saw, those ancestors of the Church,
I hesitate not to call them! Shame on Marcion, be-
ɔlding [here] GOD worshipped in the flesh! Shame
ı Paul, beholding Him [here] worshipped not simply
a man! The swaddling-clothes and the manger
ow that He was in the flesh; but that the worship
as not the honour paid to a mere man, is evident
ɔm the presents unsuited to human infancy, but
mmonly offered to GOD. Shame too on the Jews,
ho saw barbarians and Magi anticipating them, and
en then would not endure to follow!" (S. Chrysost.
Matthæum, Hom. vii.) "Neither did they" (the
agi) "lift up empty hands to Him Whom they wor-
ipped; but presented Him with the most precious

[1] *Enlarge on these.*

commodities of their country, gold, incense, myrrh;[1] not as thinking to enrich Him with these, but by way of homage acknowledging Him the LORD of these." (Hall, ubi supra.)

We too must worship CHRIST as GOD. Neither must we appear before the LORD empty. (Deut. xvi. 16; 2 Sam. xxiv. 24.) There must be the gold of faith, (1 S. Pet. i. 7,) the frankincense of prayer, (Ps. cxli. 2,) the myrrh of penitent sorrow, (Zech. xii. 10,) and self-denial for His members' sake. "If we have gold, let us not bury it, but bring it to Him. If those barbarians brought it in honour of Him [Who needed it not,] what wilt thou be, who givest it not to him that needeth? . . . We pity even our enemies, when in trouble and bondage: wilt thou not pity thy Benefactor and Master?[2] They offered gold—wilt thou give only bread?" (S. Chrysost. ubi supra.) These things are not the price of our salvation, but are the sure accompaniments of that worship which He accepts Who is alone our SAVIOUR. And, "as GOD loves not empty hands, so He measures fulness by the affection. Let it be gold, or incense, or myrrh that we offer Him, it cannot but please Him, Who doth not use to ask how much, but how good." (Hall, ubi supra.)

Such are the weighty lessons impressed on us by the instructive transaction recorded in the text, and commemorated this day. [Briefly recapitulate the heads.] May the HOLY SPIRIT so impress them on all our hearts that we may seek earnestly, and find effectually!

[1] "Myrrh, as to a Man that was to be delivered to death and the grave for our salvation: Gold, as to a King, Whose kingdom shall have no end: Incense, as to GOD, Who was made known to them that sought Him not." (Iren. iii. 10, apud Nelson, Epiph.)

[2] See S. Matth. xxv. 34, seqq.

XIII.

First Sunday after Epiphany.[1]

Subject. Duty in regard to the world.
Text. Rom. xii. 2. "Be not conformed to this world."
Illustrative Scriptures. Deut. viii.; 1 Kings iii.; Job xxvii.; rov. i.; The Book of Ecclesiastes; S. Matth. x.; xiii.; xvi.; x. 16, seqq.; xxiv.; S. Luke ix.; x. 38, seqq.; xii.; xiv.; xvi.; ı.; S. John vi.; xvi.; xvii.; S. James iv.; 1 S. John ii.; iv.; v.
Illustrative Texts. S. Matth. iv. 8—10; vi. 19, seqq.; viii. 1, 22; xxii. 4, 5; S. Luke xxi. 34; S. John v. 44; 2 Cor. iv. 4; ii. 10; Gal. i. 3, 4; vi. 14; Col. iii. 2; 2 Tim. iv. 10; Tit. . 12; Heb. x. 34; xi. 24—26; S. James i. 27.
Principal Words. *τῷ αἰῶνι τούτῳ.*[2]

Holy Scripture everywhere represents God and the world opposed to each other. Christians are chosen out of the world, and the world hateth them. (S. John xv. 19.) Christ's kingdom is (emphatically) not of

[1] The connection of the Epistles as well as the Gospels of this season with the Manifestation of Christ, is noted in Series I. Outlines xiv. and xviii. The present series is intended to illustrate that connection. See Series I., Outline xlii.

[2] The English word *world* is in the New Testament the equivalent of two very different Greek words, which, however, when thus rendered, generally coincide in signification—*κόσμος*, the *scene* of our present life—*αἰών*, the *period* of it. In this acceptation *οὗτος* is understood, where it is not, as in the text, expressed. Satan is called *ἄρχων τοῦ* ΚΟΣΜΟΥ *τούτου*, and *θεὸς τοῦ* ΑΙΩΝΟΣ *τούτου*. (S. John xii. 31 and 2 Cor. iv. 4.) And we have even the expressions ΑΙΩΝ *τοῦ* ΚΟΣΜΟΥ *τούτου*, (Eph. ii. 3,) and ΚΟΣΜΟΚράτορας *τοῦ σκότους τοῦ* ΑΙΩΝΟΣ *τούτου*, (vi. 12.) S. Chrysostom on the text compares *συ*ΣΧΗΜΑτίζεσθε *τῷ* ΑΙΩΝΙ *τούτῳ* with *παράγει τὸ* ΣΧΗΜΑ *τοῦ* ΚΟΣΜΟΥ *τούτου*. (1 Cor. vii. 31.) The persons who live for the present time only, and the objects which subsist in the *present time only*, are equally expressed by *κόσμος, αἰών, world.*

this world, (S. John xviii. 36;) the world stifles the Word, (S. Matth. xiii. 22;) the friendship of the world is enmity with God, (S. James iv. 4;) the wisdom of the world is foolishness with God, (1 Cor. iii. 19;) and the love of God, and the love of the world cannot coëxist. 1 S. John ii. 15. "The present world and the future world are enemies: the present counsels impurity, corruption, covetousness, deceit; the future renounces all these. We cannot be on terms of friendship with both; we must renounce the former, and devote ourselves to the latter. Let us reflect how much better it is to hate present things, which are small, transitory, and corruptible: and to love the things of futurity, which are good and imperishable. For in doing the will of Christ we shall obtain [eternal] rest; but if we transgress His commandments, nothing shall rescue us from everlasting punishment." (S. Clem. Rom., Epist. ad Cor. ii. 6.)

Renunciation of the world is part of the baptismal covenant; and therefore needs to be rightly understood.

It is not necessarily seclusion from society; this cannot be practised by all, though all are alike required to renounce the world. Our Lord, Who overcame the world, (S. Matth. iv. 8—10; S. John xvi. 33,) went into society. (S. Matth. xi. 19.) The world may be used, not abused. (1 Cor. vii. 31.)

By the world are to be understood,

I. *Mankind in their state of corrupt nature, before conversion,* whether in a heathen or Christian country.

When the Apostles wrote, Christians were surrounded by the heathen, out of whom they had been gathered, and whose lives were totally opposed to Christianity. 1 S. John v. 19; Rom. i. 18, seqq.; 1 Cor. vi. 9—11; Eph. ii. 1—3; Col. iii. 5—7; 1 S. Pet. iv. 3. From such society, under the name of the world, disciples were commanded to abstain. They might meet them in the ordinary transactions of life, *(1 Cor. v. 9, 10:)* they might συναναμίγνυσθαι, but they

night not συσχηματίζεσθαι. S. John xvii. 15—18. n a society professedly Christian, such as ours, the precept of the text might seem to have no application. But all are not Israel who are of Israel, (Rom. ix. 6,) and there is much example and practice current in the world, to which the Christian must not, on peril of his soul, conform. Numbers are no argument of truth or right—rather the contrary, S. Matth. vii. 13, 14. The common excuse, profane and dangerous, "I am no worse than the rest of the world," might have been used, most probably was, by sinners just before the Deluge, and before the destruction of the cities of the plain. Exod. xxiii. 2; 1 Tim. v. 22; S. Luke xvi. 15; 2 Cor. vi. 17, 18. This is teaching the fear of GOD by the precept of men. (Isa. xxix. 13.) The world will always hate and persecute those who renounce it, (S. John xv. 18, 19;) for this we must be prepared, and be ready to defy its hostility.

II. *Those who live for objects temporal only, to the neglect of God, if not in direct opposition to Him.*

The cultivation of such objects may be in itself sinful, or it may be innocent, and sometimes even commendable; the sin then consists in abusing the world instead of using it, in making these pursuits the business of life, or in setting them before that which should be the great business, the service of GOD, and the salvation of the soul. Such objects are

1. *Worldly possessions.* "The lust of the eyes." 1 S. John ii. 16, compared with Eccles. v. 11;) Gen. xviii. 20, 21; Prov. xiii. 7, 11; xv. 27; xx. 21; xiii. 4, 5; xxx. 8, 9; Ezek. vii. 19; xxviii. 4—7; S. Matth. vi. 24—34; S. Luke vi. 24; xii. 15—34; xvi. , 25; xviii. 24, 25; S. James v. 1, seqq. Covetousness is in itself the most distinct rebellion against GOD, being "idolatry." (Col. iii. 5.) This was the sin of Judas. "Is it not wise to resign the things we cannot keep a little the sooner for the sake of that happiness which, once possessed, can never be taken from us, *but, like our desires, will* be ever fresh and

new, not impaired by use, and palled by enjoyment?" (Bp. Sherlock, Disc. lx. part ii.)

2. *Worldly pleasures.* Some of these are absolutely and essentially unlawful; but all are such when followed as the business of life. Isa. xlvii. 8, 9; Rom. xv. 3; 1 Tim. v. 6; 2 Tim. iii. 4; S. James v. 5. "It is wise to retire from the pleasures of the world, were it only to guard against this certain evil consequence, that, if we follow the present things to the neglect and contempt of future happiness, the time will certainly come when our present enjoyments will be past and gone, when things future will be growing apace to be the things present; and then we shall have nothing left but this evil thought to haunt us perpetually, that we have had our good things in this world, and must expect evil things in the world to come; that we have for the time past been comforted, but must for the time to come be tormented." (Sherlock, ubi supra.)

3. *Worldly honours or distinctions—"the pride of life."* (1 S. John ii. 16.) S. Matth. x. 20—28; S. John v. 44; ix. 22; xii. 42, 43; Gal. v. 26; Phil. ii. 3.

4. *Worldly attachments,* indulged to the neglect of God, and want of submission to His will. S. Matth. x. 37, 38; S. Luke xiv. 26; 1 Thess. iv. 13. (See 2 Sam. xii. 20—23.)

5. *This present life itself,* preserved at the expense of duty. S. Matth. x. 39; xvi. 25; S. Luke ix. 24; xvii. 33; S. John xii. 25.

Such is the multitude of pitfalls to which the Christian is exposed during his sojourn in the present time and state of his existence. Well may he need to be ever on his guard! With the persons and the objects of the world he must constantly be brought in contact, and contact too frequently induces conformity. "All things here are full of perils and snares; desires excite us, blandishments entrap us, gains allure us, losses alarm us, slanders are bitter, praises *not always* sincere. On one hand is the ferocity of

ate, on another the treachery of false attachment, so uch so that it is sometimes easier to avoid the enemy han to evade the deceiver." (S. August. Serm. lxiii.) Iow shall man escape? "With men this is impossible; but not with GOD; for with GOD all things are ossible." (S. Matth. xix. 26.) We must overcome by aith. (1 S. John v. 4, 5.) This will give eternity, with ts glories and its miseries, a visible and substantial existence to the eye of the soul. (Heb. xi. 1; 2 Cor. v. 18.) This will show us at every moment the attributes of the GOD with Whom we have to deal, the whole history of the SAVIOUR'S example and love, and he ready presence of the HOLY SPIRIT to sustain us n every emergency. In proportion as the things of he world to come acquire substantial prominence, hose of the present world will fade, and lose their old upon the soul. Contemplation of "the Sun of Righteousness" (Mal. iv. 2,) will render earthborn nd artificial lights invisible. "Nothing is perpetual n the confusion of this world, but all is transient and luctuating. Which things whosoever shall consider rill fall on his face, perceiving his distance from the majesty of GOD, and will bow his knees to the FATHER, in the Name of JESUS CHRIST." (S. Jerom. in Ezech. cap. xliii.) Blessed they, who in early youth ave seen the vanity of the world, and laid hold on he things belonging to their peace! (S. Luke xix. 42,) ut it is not too late. Let the worldling review his onduct and meditate his position toward GOD: let he confirmed Christian too pray that he may so continue, advancing in the strength of the world's Conueror to the subjugation of the world's ruler. (S. ohn xvi. 33; xiv. 30.) 1 Cor. xv. 57.

[Bishop Sherlock's Discourse above quoted may be dvantageously studied for this subject.]

XIV.

Second Sunday after Epiphany.

Subject. Social duty, and its principle.

Text. Rom. xii. 11. "Not slothful in business; fervent in spirit; serving the LORD." (τῷ Κυρίῳ[1] δουλεύοντες.)

Illustrative Scriptures and Texts. Not slothful in business. Prov. vi. 6—11; x. 4, 5, 26; xii. 11, 24, 27; xiii. 4; xiv. 23; xv. 19; xviii. 9; xix. 15, 24; xx. 4, 13; xxi. 17, 25; xxii. 13, 29; xxiii. 21; xxiv. 30—34; xxvi. 14—16; xxviii. 19; xxxi.; Ezek. xvi. 49; S. Matth. xx. 3, 6; Eph. iv. 28; 1 Thess. iv. 11; 2 Thess. iii. 7—12; 1 Tim. v. 8, 13; Titus iii. 8, 14.

Fervent in spirit. Ps. xvi. 5, 6, 11; xxii.; xxiii.; xxvii.; xxx.; xlii.; xliii.; li.; lxiii.; lxv. 4; lxxiii. 25—28; lxxxiv.; xciv. 19, 22; civ. 34; cxvi.; cxix.; cxxx.; cxliii. 6, Cant.; Isa. xxvi. 8, 9; Hab. iii. 17—19; Acts xviii. 25; Col. iv. 12; S. James v. 16; Rev. iii. 15, 16.

The character and writings of S. Peter are an illustration of this latter quality. No texts are given for the last clause, as it is here considered as not separate in itself, but as qualifying the two former.

Principal Words. σπουδῇ—πνεύματι.

MEDITATION on the perils of the world (see last Outline) has led some Christians to escape them by withdrawal from society altogether—as if the call of ordinary Christians was the same as that of our LORD'S immediate disciples. But such a

[1] Griesbach reads καιρῷ, which has been followed by several editors since. But, independently of the strangeness of the reading, it is condemned on Griesbach's own showing. The only MSS. of weight which support it are Beza's, Boreel's, and the Harleian. All his other Greek authorities, and all his versions, read Κυρίῳ. His reference, "Ignat. ad Polyc. *ut videtur*," seems to allude to the expression τοὺς καιροὺς καταμάνθανε, which is far enough from the proposed reading, and has, beside, no semblance of a quotation. S. Chrysostom certainly read Κυρίῳ. See Whitby in loc.

urse is not always desirable, (S. Mark v. 18, 19,)
ır, to the mass of mankind, is it even possible.
'e are not commanded to leave the world—only,
ıt to be conformed to it. (See last Outline.)
ɜst the Apostle's words (Rom. xii. 2,) should
ı mistaken as implying an abandonment of the
mporal work which GOD has set us severally to
, he here instructs us that we are to be as diligent
temporal duties, as we are to be fervent in devo-
ɔn. These things are not opposed at all—they may
en be made to help each other. Yet the contrary
very commonly believed: and, in lower life espe-
ılly, nothing is more frequent than the allegation of
mestic cares, and of the procurement of the means
subsistence, as excuses for the neglect of religion in
ery shape—private and family prayer, public wor-
ip, and, most especially, the Holy Communion.
ɛt this is awful guilt. Ps. ix. 17; Rom. i. 28, seqq.;
ɔb xxi. 14; S. Matth. xxii. 5; S. Luke xiv. 18—20,
. If it were true that the honest maintenance of
rselves and families did really exclude religion, such
ɔourse would be conformity to the world, and there-
ɾe must be abandoned. But the reverse is the fact.
ot only may we be at once industrious and religious,
t we are actually commanded, by the same authority,
d, in the same sentence too, to be both. And the
parent contrariety, if any, vanishes, if we consider
ıat binds the two precepts together. It is "serving
e LORD." This is the Christian principle—it is the
ıl alike of diligence in business, and fervour in de-
tion. Whatever is done from this principle is done
ıll. It means nothing less than an unreserved obe-
ɜnce to all the LORD'S commands, whether pleasing
otherwise. S. Matth. vi. 24; Deut. x. 12, 13; Josh.
iv. 14; S. John iv. 24.

Now it is the LORD'S command that we should be

I. *Not slothful in business.*

Diligence is highly *commended* in Holy Scripture.
ɜe *Illustrative Texts.)* *Here* the servant of the

Lord has his duty laid down. "Every one should consider the world as the family of that great Paterfamilias, of Whom the whole family in heaven and earth is named, and himself as an officer or servant therein, by God's will and designation constituted in that employment into which Providence hath cast him; to confer, in his order and way, somewhat toward a provision for the maintenance of himself and of his fellow-servants." (Barrow, Serm. lii.) S. Mark xiii. 34. All must do their duty in that state of life unto which it has pleased God to call them. 1 Cor. vii. 24. Instance

1. *The Labourer.* He must faithfully perform his appointed task. Idleness is dishonesty, and he must not defraud. He must do his work as well as possible. Eccles. ix. 10.

2. *The Servant.* His calling is a most honourable one, for it has been sanctified by the Lord Jesus. (Phil. ii. 7.) But all the honour of the condition depends on his faithfulness. He who exalted that condition was faithful in it. S. John iv. 34. Nor did He desist from the labour, though torture and death were the consequence, till He could say, S. John xix. 30. Servants, therefore, who are servants of the Lord, will heed those precepts, Eph. vi. 5—8; Col. iii. 22—25; 1 Cor. vii. 21—23; 1 Tim. vi. 1; Tit. ii. 9, 10; 1 S. Pet. ii. 18—20.

3. *The Husbandman.* He will be diligent in his calling, because it has its appointment and blessing from God. Gen. iii. 19: several texts from Proverbs, above; Eccles. xi. 6.

4. *The Tradesman.* He will prosecute his trade with honest diligence, dealing fairly between man and man, remembering Lev. xix. 35, 36; Deut. xxv. 13—16; Prov. xi. 1; xvi. 11; xx. 10, 23; Amos viii. 4—7; Mic. vi. 10, 11.

5. *The Independent and wealthy.* These have a *business* to do, from which they are not exempted by *their position* in life, and in which they must not

be slothful. In *orderly* visiting the sick, aiding education, instructing the ignorant, advising the inexperienced, relieving the needy, encouraging all good things, they will find employment wherein to serve the LORD. 1 Tim. vi. 17—19. "To suppose that a gentleman is loose from business is a great mistake: for indeed no man hath more to do, no man lieth under greater engagements to industry, than he. He is deeply obliged to be continually busy in more ways than other men, who have but one simple calling or occupation allotted to them; and that on a triple account; in respect to GOD, to the world, and to himself." (Barrow, Sermon liii., where this subject is amply worked out. Sermons l. to liv. are on industry, and the last three on this text. They are well worth studying for treating it.)

But does not worldly work bring a temptation to be worldly-minded? We are always open to that temptation, whether we work or not. If industry is in danger from worldliness, idleness is in danger from every sin, beside being a sin in itself. The spiritual and devotional Apostle who wrote the text found manual labour no hindrance to devotion. (Acts xx. 34; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8.) Those who follow him will find likewise, because they will be

II. *Fervent in spirit.*

The diligence of the text is Christian diligence. It is "serving the LORD." The diligent Christian will not be anxious about the consequences of his labour. He will work, because *that* is "serving the LORD," and leave the result to Him Whom he serves. S. Matth. vi. 25, seqq.; 1 Tim. vi. 6—8. "When He (CHRIST) saith 'Be not anxious,' (μὴ μεριμνᾶτε, take no thought, Engl. Transl.) He does not reject labour. Anxiety is one thing, labour another. A man may work without anxiety. Our LORD instructs us to avoid worldly care and solicitude about the morrow; yet would have us labour *daily*: as though He had said, *Do not distress yourselves about* to-morrow's rest

from to-day's labour, but, gaining your daily sustenance by your daily work, trouble not yourselves about the morrow." (Theoph. in S. Johan. vi.) The "business" of the text is the entire business of our salvation, including temporal duties, but including much more[1]—the daily crucifixion of the affections and lusts (Gal. v. 24,) bringing every thought into captivity to CHRIST'S obedience, (2 Cor. x. 5,) daily denial of self, (S. Luke ix. 23,) and exaltation of Him. Our appointed work may not be that which we should have chosen. It may be distasteful. What then is to make us do it diligently, but the thought that we are working for GOD, "serving the LORD," and therefore working for His acceptance? We are in no danger of a merely worldly diligence, while we are "fervent in spirit," glowing with holy zeal and love. Brethren, you love your spouses, parents, children. Does this love ever interfere with your duties, or do your duties interfere with this love? Who ever said, "I am too busy to have time for loving those dear to me?" Do you not even labour *for* those beloved connections? Why should temporal duties then interfere with your love of GOD? You can serve Him as acceptably in the busiest life as in the most leisurely.[2] You must

[1] "Τῇ σπουδῇ μὴ ὀκνηροί, h. e., vel, in officiis vestris explendis ne sitis segnes; vel, in studio religionis Christianæ tuendæ et propagandæ estote prompti." (Schleusner, voc. σπουδή.) *Pace tanti viri*, the writer considers *both* senses included in the text. "This business, our calling, is double; our general calling, which is common to us all as Christians, and our particular calling, which peculiarly belongeth to us, as placed in a certain station, either in the Church or State." (Barrow, Serm. lii., on this text.)

[2] "There are, in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime:
Who carry music in their heart
Thro' dusky lane and wrangling mart,
Plying their daily task with busier feet
Because their inward souls some secret strain repeat."
Christian Year, S. Matthew.

surely have time to pray,—twice a day at least, and there are surely intervals of toil which allow of something more. (Ps. lv. 17; Dan. vi. 10.) But the Christian's life is really prayer without ceasing (1 Thess. v. 17,) and often his heart can arise in prayer when his knees are unbent, and his lips silent. Nothing really can prevent prayer but sin. Then there is *one* day of which it can never be truly said by the busiest that they have no leisure—the Christian Sabbath,—because then the business is religion. (See Outline x.) How much grace and knowledge one wellspent LORD'S Day will bring! How gladly do we seek the society of those we love when we escape the trammels of labour! If we love CHRIST, shall we not as gladly commune with Him in prayer at home, hear Him speaking in His Word, praise Him in the congregation? And what delight to receive Him in all His fulness! to be partakers of Him! to dwell in Him, and have Him dwelling in us! to be one with Him, and have Him one with us! There will then be no need of excuses about time for preparation, where every day is indeed a preparation, and where love will find opportunity to add some time for retrospection, and a few more prayers for pardon and grace, as the appointed Festival draws on.

Those who have many secular duties cannot, it is true, obtain as much knowledge as those of better education and more leisure. Ecclus. xxxviii. 24, seqq. But they can obtain much by just economy, especially of their Sundays; and they will have the best of teachers, Ps. xxv. 8, 9, 12. And, good as learning is, love is better—and learning without love is nothing (1 Cor. xiii. 1, 2,) while love can please GOD with very little learning. (See Outline xxi.)

But how obtain this fervour of spirit? By praying—by learning from Holy Scripture (S. Luke xxiv. 32) and meditation (Ps. xxxix. 3) on our unworthiness and guilt, and CHRIST'S *immeasurable* love. These thoughts *may at first afflict us*, and almost overcome

love with fear. But fear must be turned into repentance, and repentance will turn it to love—and love is obedience. (1 S. John v. 3.) Feelings may deceive us, but the fact of obedience cannot. Let us obey, trusting God to warm our hearts as we go on. Let us dare to serve the Lord, heeding the command, relying on the promise, S. John xii. 26.

XV.

Third Sunday after Epiphany.

Subject. Duty towards enemies.

Text. Rom. xii. 20. "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."

Illustrative Scriptures and Texts. Exod. xxiii. 4, 5; Deut. xxii. 1—4; 2 Chron. xxviii. 11, 15; Prov. xvii. 5; xxiv. 11, 12; S. Matth. v. 7, 44—46; vi. 14, 15; xvi. 21, seqq.; S. Luke vi. 32—36; ix. 52—56; x. 30, seqq.; Col. iii. 12, 13; 1 Thess. v. 15; S. James ii. 13; 1 S. Pet. iii. 9.

Principal Word. ἐχθρός.

Our Lord observes to the Jews, "Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy." (S. Matth. v. 43.) Unlearned persons hence have thought that such a precept was really in the Old Testament, and hence have taken occasion to represent the spirit of the Gospel as differing from that of the Law. But there is no such precept in the Old Testament as "Thou shalt hate thine enemy." There is indeed the command, "Thou shalt love thy neighbour," and it is even added, "as thyself." (Lev. xix. 18.) But the command to hate enemies was a saying of "old time," a proverb long current among the Jews, but a maxim of their corrupt hearts, having no warrant of Holy Scripture. The texts which are thought to imply it are either warnings to abstain from intercourse with idolatrous nations, or commands *against the* doomed nations of *Canaan, or (as in the Psalms)* prophecies against the

enemies of GOD's people, or mystical applications to the spiritual foes of the soul, or words spoken in the Person of CHRIST of the enemies of GOD. Christianity is, like its Author, a religion of love, whether in the infancy of the Law, or the maturity of the Gospel. It is Moses himself who says, Lev. xix. 18. (See Illustrative Scriptures, &c., above.) Readers of the text sometimes contrast its beautiful New Testament morality with the meagreness and imperfection of the Law. Yet it is an actual quotation from the Old Testament. (Prov. xxv. 21, 22.) GOD's Word cannot contradict itself, and the Gospel was even contained in the Law. "The Old Testament is so far preached in the New, that no precepts and promises, however lofty and divine, are found in the Evangelical and Apostolical discipline, which are wanting in those ancient books; but the Holy Scriptures demand not rash and contemptuous revilers, but devout and studious readers." (S. August. contra Adimantum, ii.) There is a gradation, doubtless; CHRIST is more plainly revealed in Isaiah than in Moses—more plainly still, by the Baptist—plainest of all, by His Apostles and Disciples. It is a progress from light to light, from twilight to noon. But as it is said of heaven, Rev. xxii. 5, and of GOD, 1 S. John i. 5, so may we say of His Word. Its obscurity, where any exists, is not darkness, but the effect of its light on our imperfect vision. Exod. xxxiv. 29, seqq.; 2 Cor. iii. 7, seqq.

The command of the text pervades Holy Scripture. Disregard it, and there is scarcely a book of the Bible on which you do not cast individual contempt. It goes beyond mere forgiveness. It prescribes active beneficence to those who harm us. It is, in its very character and nature, GOD-like. S. Matth. v. 44, 45, 48. It is CHRIST-like. Rom. v. 10. It is above human nature. Not above human power, when influenced by divine grace; but above human nature ever to *have required.* It is what man never would have in-

vented; and, now that it is set before him, he is often too earthly to follow it.

Is then an ill action a claim on us for good? Are we to be as scrupulous to be kind to our enemies as to be grateful to our friends, and thus encourage men to injure us? No. But the text represents our enemy in distress and need. When this is the case, and we can lighten his sorrows, we are bound to do so. His former conduct, and even present enmity, do not make void his claim on our charity. We must act to him as we would to an indifferent person, or even a friend, in those circumstances of distress.

Have you, brethren, ever had the opportunity of fulfilling this duty? If so, did you fulfil it? If you did not, you violated a command. But, if you have had no such opportunity, examine your feelings toward those who have most deeply injured you, and ascertain whether you are prepared to act in the full spirit of the text; remembering, 1 S. John iii. 10, 14.

But what is meant by heaping coals of fire on our enemy's head? Are we encouraged to love by doing that which would satisfy the bitterest hate? to abstain from revenge because that will be the most effectual vengeance? to be resentful in our mercy, and keep enmity in our love? Would it not be better, under such conditions, to leave our enemy alone?

Whatever may be the meaning of the text, *this* never can. The latter part of the text

I. *Anticipates an objection*, that good returned for evil is a premium on injury.

Here the Apostle teaches us that the injurious party will not escape, but even suffer the more severely. A self-avenger is wanting in faith. He cannot believe that God will render to every man according to his works, or he would not take his cause into his own hand. God has said, "Vengeance is Mine," (Rom. xii. 19,) and what does the self-avenger but make God a liar (1 S. John i. 10; Rom. iii. 4,) and dishonour His justice, *by forestalling His judgment*, and invad-

ing His prerogative? Lev. xix. 18; Deut. xxxii. 35; 1 Sam. xxv. 32, 33. If God use such an one as His instrument, He will afterwards cast him away for disobedience. Isa. x. 5—7, 12, 15, 16. Our mercy will never make His justice void, and, by taking His vengeance into our own hands, we provoke Him to add no more. Even the malicious *thought* may do this. Prov. xxiv. 17, 18. It is a principle of law that he who takes upon himself the office of the judge can obtain no redress in court. By showing kindness to an enemy, we leave him to the awful retribution of God. 1 Sam. xxiv. 12—15. And this is not said to give a resentful character to acts of kindness, but to vindicate the divine justice.

II. *Is a warning to the offender himself.*

He may suppose he may injure a Christian with impunity, and even with reward. He may injure to receive bounty. But if God forbids vengeance, He claims it. He has said, Ps. cv. 14, 15. He who breaks that command is liable to the vengeance of God—and that vengeance will be increased if he receive kindness at the hand of him whom he has injured, who will thereby heap coals of fire on his (the injurer's) head. He will have to account for good received, as well as harm done. Better for him had he received wrath for wrath, than these fatal kindnesses! Twice did Saul harden himself against the goodness of David. (1 Sam. xxiv., xxvi.) Better had it been for him had David cut him off at first, than that he should live to be outcast, and perish! (1 Sam. xxviii. 6; xxxi. 4.)

III. *Is an encouragement to us to return good for evil.*

What are the first coals which will descend on the offender's head? Torturing remorse and self-condemnation. Saul was a hardened sinner, persecuting one who was the safety of his crown, and the ornament of his kingdom. David had only to let him alone, *and his life* would have been taken. (1 Sam. xxiv. 4;

xvi. 8.) But no—David interposed to save him. nd then see the anguish of the King's mind! remorse elting into tears, confession, and prayer. (1 Sam. xiv. 16—19.) What love would not rejoice at heap- g on an enemy's head such coals as these! True— aul went back to his murderous course—but David peated his kindness, and even with some success; nd it was Saul's own fault that this second act of enerosity did not bring him to a true and saving epentance. The Christian may surely employ a rocess which, though temporarily painful to his nemy, is calculated to end in everlasting blessed- ess. 2 Cor. vii. 9. For, as far as we can see, nothing hort of these sorrows can constitute that true repent- nce without which the guilty shall surely perish. S. uke xiii. 3, 5.

IV. *Does not deter us from the duty by the reflection hat our conduct may possibly have the effect of aggra- ating an enemy's punishment.*

The Gospel is a "savour of death" to those who eject it; but we are bound to preach it, because it is "savour of life" to those who receive it, (2 Cor. ii. 5, 16,) and results must be left to God. Ignorance s less dangerous than perverted or forsaken know- dge, (2 S. Pet. ii. 21, 22,) but we should not there- ore promote ignorance, or withhold knowledge. So indness *may* kindle the fire, not of love, but of con- emnation, but this will be the fault of the injurious arty. Nor, in any case, shall we lose our reward. s. xxxv. 13; Prov. xxv. 22. If we make not a friend f our enemy, we shall yet enjoy peace of conscience, nd a heavenly frame of mind: for, if enmity can but xcite our beneficence, what is wanting to our love? If an enemy were ever so brutally ferocious (κἂν ηρίον ᾖ), when fed, he remains not an enemy; and owever little-minded the injured party may be, still, hen he has given his enemy food and drink, he will o longer thirst for vengeance." (S. Chrysost., in pist. ad *Rom., Hom. xxii.)* Then shall we be like

CHRIST, and fitted to abide with Him. 1 S. John iv. 16.

Examine your hearts, brethren: and see if they be not, *naturally*, at enmity with Him Who, nevertheless, died that you might live. This will extinguish resentment, and kindle charity; making you triumph over spiritual no less than temporal foes, and preparing you for that bliss where no enemy shall enter, but love shall dwell for evermore.

XVI.

Fourth Sunday after Epiphany.

Subject. Duty to rulers.

Text. Rom. xiii. 1. "Let every soul be subject unto the higher powers; for there is no power but of GOD: the powers that be are ordained of GOD."

Illustrative Scriptures. Numb. xii.; xvi.; Rom. xiii.; 2 S. Pet. ii.; S. Jude.

Parallel and Illustrative Texts. Exod. xxii. 28; 1 Sam. xxiv. 6; xxvi. 9; 2 Sam. i. 14; iv. 8, seqq.; Ezra i. 2; Job xxxiv. 18; Ps. lxxv. 6, 7; Prov. viii. 15, 16; xxiv. 21; Eccles. x. 20; Jer. xxvii. 5; Dan. ii. 37; iv. 17; Acts xxiii. 5; 1 Tim. ii. 1, 2; Tit. iii. 1.

Principal Word. ἐξουσία. Compare τεταγμέναι in the text with ἀντιτασσόμενος and διαταγῇ in the following verse.

THE Epistle for this day regards the political duties of Christians, as the two former Epiphany Epistles regard the social. It embraces

I. *The individual Christian's duty, wherever his lot may be cast.*

This command is very ample. It is universal as regards

1. *The citizen.* The rule comprises "*every* soul." The rich and powerful can plead no right to disobey. The poor cannot say they have little to lose by rebellion, and therefore may rebel. They have everything to lose—their souls. See verse 2. Rich and poor alike disobey at their eternal peril. Here they are equal. But to pretend that there is any other equality, is to dispute "the ordinance of GOD," the Author of magistracy and authority—the GOD of order, "heaven's first law," *which implies superiority* and subjection.

2. *The magistrate.* The Roman Christians might have been fain to plead that such monsters as Nero and his heathen vicegerents could not have been "ἀπὸ τοῦ Θεοῦ"—but the Apostle replies, "Nay—the now-existing powers (αἱ οὖσαι ἐξουσίαι) are ordained (constituted) of GOD." And this is surely manifest. How, but by His permission, could they reign? Had it not been GOD's will, they could have had no authority at all. S. John xix. 11. If it was the duty of Christians to obey Nero, it must surely be their duty to obey *every* magistrate. The character of the *ruler* can make no difference here, because obedience is commanded to the *office*. "What? is every ruler appointed by GOD? 'Not so,' says the Apostle; 'I speak not now of all individual governors, but of the thing [government] itself. That governments should subsist, that some should govern, others be governed, that affairs should not go on at random, and nations fluctuate like waves, this I affirm to be the work of divine wisdom.' Hence, he does not say, 'there is no *ruler* except from GOD:' but, discoursing of the thing, he says, 'there is no *authority* except from GOD.'" (S. Chrysost. in Ep. ad Rom., Hom. xxiii.)

3. *The obedience to be rendered.* "Whosoever resisteth the power, resisteth the ordinance of GOD." It is not said in great things, or many things—the command is universal. Our LORD paid the δίδραχμον, lest He should "offend;" i.e., lest He should give occasion by His example to His followers to withhold it. (S. Matth. xvii. 27.)[1] In like manner He commanded the κῆνσος to be paid to the heathen emperor. (S. Matth. xxii. 21.) He then who resists the payment of a tax or tribute imposed by superior authority

[1] It is remarkable how emphatically this example is disregarded by the English Dissenters. The δίδραχμον was the *Churchrate*, (Exod. xxx. 13, 16; xxxviii. 25, seqq.,) from which our LORD was free, as LORD of the Temple. (S. Matth. xvii. 26.) Nevertheless, He waived this freedom, in order that He might leave those who *had it not* inexcusable.

(ἐξουσία ὑπερέχουσα) is condemned by the text. "If any man supposes that, because he is a Christian, he is not to pay tax or tribute, or show due honour to the powers which exact them, he is in grievous error." . . . . . "For though we are called into a kingdom where there will be no power of this kind; yet, while we are on our journey thither, let us bear our condition as we find it, doing nothing hypocritically; and herein not so much obeying men as God, Who has commanded these things." (S. August., Prop. in Ep. ad Rom. lxxii.)

An apparent exception to this rule is indeed a confirmation of it. We have instances where God has approved disobedience to human authorities, (Exod. i. 15—21; 2 Chron. xxvi. 16—18; Esther iii. 2; Dan. iii. 16—18; vi. 10; Acts iv. 18—20; v. 28, 29, 40—42; Heb. xi. 23, 27,) and where He has reproved obedience. (2 Kings xvii.; Hos. v. 11; Micah vi. 16.) These cases are in accordance with the text, because the reason against resisting the power is that such act is "resisting the ordinance of God." But what if the power itself should resist the ordinance of God? Our subjection is for conscience' sake; what then if the authority be opposed to conscience? "Fear God" stands before "Honour the king." (1 S. Pet. ii. 17.) We are to render to Cæsar and to God their due (S. Matth. xxii. 21)—but we are not to render God's due to Cæsar. S. Paul himself would not worship Cæsar's idols. When, in our own country, the study of the Holy Scriptures was forbidden by a queen, Christians assembled and read them. When a king required the Bishops of our Church to read a document intended to prove the Church's ruin, they refused. All this is in perfect accordance with the text, which asserts that authority is ordained of God, and therefore cannot be used against Him. Observe, too, that in all the cases above cited, there was *no resistance*, properly so called—*no revolt. The Hebrew youths* yielded their

bodies to the furnace, and Daniel his to the lions; the Apostles and early Christians submitted to torture and death, as did the English Martyrs; and the Seven Bishops went cheerfully to prison. Some of them would not even part with their allegiance when the people had renounced theirs; and those who did, acted in the belief that, under the circumstances, the new power was ordained of GOD. Unresisting submission of this kind has the warrant of our LORD'S example. S. Matth. xxvi. 52; 1 S. Pet. ii. 23. In truth, the precept of the text is contained in the "breadth" of the Fifth Commandment. (See Series I., Outline liv., iv. 5.) Now parents are to be obeyed "in the LORD," (Eph. vi. 1,) i.e., for the LORD'S sake, which cannot be when their commands are against the LORD. But the child must then dutifully submit to the consequences. "The things which are GOD'S must be rendered unto GOD; and therefore no divine law, declared either by the clear light of nature or express revelation, can be superseded by the command of any earthly power. Which, whenever it is the case, we must obey GOD rather than man; and be content with the lot of them who suffer for well-doing." (Bp. Sherlock, Occas. Disc. I. The Bishop has a sermon, lxii., entirely on this text—but several of his discourses on public occasions are worth studying for illustration.) This it is which secures the text from a wide interpretation. If subjects might forcibly resist, when governors contradicted GOD'S will, they might affect conscience when they meant rebellion. But, even when we may not comply, we may not forcibly resist, (*ἀντιτάσσεσθαι.*) Rebellion is absolutely forbidden. If a Christian think himself in conscience bound to disobey, he must think himself in conscience bound to suffer—even to the death. "In regard to the present life, it is our duty to be subject to powers; that is, to men who administer human *affairs* with authority (cum aliquo honore.) In regard *to our faith in* GOD, and our vocation into His king-

dom, we must be obedient to no man who would overthrow those means of eternal life which God has given us." (S. August. ubi supra.)

II. *The duty of Churches in reference to this command.*

Our Church has always been eminently loyal to the Crown, and has gained, in consequence, the reproach of opposite schools and sects. It is evident, however, that as the Crown is the ἐξουσία ὑπερέχουσα to every individual in the Church, it must have that relation to the Church itself. Holy Scripture never claims for the Church any temporal superiority to the State. The loyalty of the English Church, tried by its fruit, commends the doctrine of her obedience. She was true to her king in the Great Rebellion, to the loss of goods and life. In the American Revolt, all the Churchmen were loyal to the Crown, and, since the States became an independent nation, they have never had more faithful and peaceable citizens than the Episcopalians. Again, in the tumults raised in our North American possessions, the Churchmen were all faithful to the British Crown. The exact view which our Church takes of the subject is given in Art. xxxvii., which is the authoritative declaration of her doctrine. The invasion of sacred offices by secular rulers would be an intolerable profanation. 1 Kings xiii. 1—5; 2 Chron. xxvi. 16. This must never be endured, nor anything approaching it. Churches, like the individuals composing them, "must obey God rather than men."

III. *Our own duty as English Churchpeople.*

We have seen that, had we lived in the days of the heathen and profligate Cæsars, we should have been bound to be subject to *them*, because their authority was "ordained of God." But submission would have been no privilege—and we should have doubtless been obliged occasionally to choose between God and Cæsar, and eventually, *perhaps, to* die in torments *for the faith. We, however,* are subject to a mild and

constitutional rule, and it is our blessing to find the Church established by the power we are bound to obey. With us, obedience is a privilege—disobedience, an inexcusable sin. These blessings we have not merited. The Apostles and Martyrs had them not. They are not the reward of our deservings, but the tokens of our FATHER'S love. But they make us deeply responsible; they require us to be good subjects, and, in order thereto, to be good Christians. S. Luke xii. 48. Holiness, truth, and unity will be the best security of the people, and the best safeguards of the Throne. On these may depend the very existence of the monarchy. Desertions of the Church formerly overthrew the Throne, when GOD, in wrath, deprived the nation of blessings scorned and refused. Those words of the unchangeable GOD by His Prophet are still true, 1 Sam. xii. 24, 25.

[This Outline would be useful on the occasion of the Queen's Accession, the only national religious commemoration which "liberal" principles have left us. The abolished services were certainly none of the best, and we may say the same of that which a courtly Prime Minister shrank from abolishing. Still, such a fearful sin as the murder of a king, and such mighty deliverances as the preservation of the King and Parliament, and the Restoration of the Monarchy, ought to be commemorated; and this Outline would afford matter to any preacher who might be desirous of applying the lesson taught by those events. The example of the saintly Keble, ratified by almost his last act, is deserving grave regard.]

XVII.

Fifth Sunday after Epiphany.

Subject. Knowledge and practice of the Word of CHRIST.
Text. Col. iii. 16. "Let the Word of CHRIST dwell in you hly in all wisdom."
Illustrative Scriptures. Deut. vi.; xi.; xii.; Ps. i.; xix.; cxix.; l. i.
Parallel or Illustrative Texts. Deut. iv. 8; viii. 3; Josh. i. 8; ɔ xxiii. 12; Ps. xii. 6; xviii. 30; Prov. xiii. 13; xxx. 5, 6; . xxiv. 16; lxvi. 2, 5; Jer. viii. 9; xxiii. 29; Dan. x. 21; ɔs. viii. 12; S. Matth. xxiv. 35; S. John viii. 51; xx. 31; Acts i. 2, 3, 11; Rom. i. 16; iii. 1, 2; x. 17; xv. 3, 4; 1 Cor. x. 11; (cf. m. iv. 23, 24;) xv. 1, 2; Eph. vi. 17; 1 Thess. ii. 13; 2 Thess. 15; 1 Tim. vi. 3, 4; Heb. ii. 1—4; iv. 12; xii. 25; S. James :1; 1 S. Pet. i. 24, 25; 2 S. Pet. i. 19—21.
Principal Words. ὁ Λόγος τοῦ Χριστοῦ.

IE "Word of CHRIST" may be *the Word proceeding om Christ* (1 S. Pet. i. 11) or *the Word*, or *doc-ine concerning Christ*. These meanings, however, ncur in that of the Bible, as containing both. Holy ripture contains the entire revealed will of GOD. ɔut. iv. 2; Gal. i. 7—9; Rev. i. 3; xxii. 18, 19; t. vi. If, therefore, we are to attain to divine wis-m, His knowledge must dwell in us "richly"—ɔundantly, amply, liberally."[1]

There is no country where the means of Scripture ɔowledge are so great as ours—yet in none are the oly Scriptures more grievously neglected or abused. Bible may be had at an almost nominal cost.

[1] "Admodum familiaris *vobis esto doctrina* Christiana, semper ubique *a vobis exerceatur.*" (*Schleusn.* voc. ἐνοικέω.)

"There is a most unreasonable excuse alleged by indolent people, that they do not possess a copy of the Scriptures. With the wealthy such a pretext is ridiculous. But as it is commonly employed by the indigent, I would ask them if they do not possess the tools of their several handicrafts, complete, and in sound condition, whatever may be the greatness of their poverty. How absurd, therefore, never to allege poverty in this case, but take care to be provided against all hindrances in their trades, yet where they could obtain so mighty benefit, bewail their poverty and want of leisure!" (S. Chrysost. Hom. xi. in S. Joannem.)[1] If the pretext were "unreasonable" in S. Chrysostom's time, what is it now? The excuse of inability to read is much of the same kind. People will always take care to learn the trade whereby they are to get their bread. Why not to learn the art (soon attained by any child) whereby they can gain the aliment of eternal life? S. John vi. 27. The excuse of unlearned persons that they cannot understand without help, is vain; for there is a priest in every parish to help them (Mal. ii. 7,) and two services, or one at least, every Sunday, where the Holy Scriptures are read and explained; and in many parishes, blessed be GOD! even daily. But were there no human help, this would be no valid excuse. The Ethiopian felt the difficulty, but he read on, and GOD sent him a teacher. (Acts viii. 27, seqq.) Ps. cxix. 12. Another objection is sometimes found with indolent people—they are afraid of wresting the Scriptures to their own destruction. (2 S. Pet. iii. 16.) Now this danger belongs to the unteachable (ἀμαθεῖς,) those unwilling to be taught, those who mean to follow their own inclinations, and bend the Word of GOD to them, instead of bending them to the Word

[1] The whole of this Homily is most valuable for enforcement of the text. The great father rebukes his hearers for not *studying the Scriptures of* the day by themselves before they come to the *Church to hear them* explained.

ɔd.[1] 1 Cor. ii. 14; (see S. Matth. xvi. 23.)
was the disposition of our Lord's Jewish
nporaries, who, though well read in the letter
ly Scripture, so far perverted it to their own
iction, through their pride and carelessness,
hey committed the most heinous of sins. S. Luke
34; Acts iii. 17; xiii. 27; 1 Cor. ii. 8; 2 Cor.
, 15. S. Paul, in like manner, before his con-
n, read the Scriptures in a sense really opposed
ɜ true. Acts xxvi. 9. This danger is also that
unstable, (ἀστήρικτοι,) whose character is drawn
h. iv. 14; 2 Cor. iv. 3, 4. But no man need be,
ght to be, either of these. (See Outline viii. i.)
rill any man with these dispositions avoid "de-
ion" by neglecting the Scriptures. As for not
; time to read them, such an excuse is no more
ble than that of not having time to pray, &c.
ion is the great work; and whatever is necessary
at must take universal precedence.

ısider

The value of the Holy Scriptures.

They make us rich in all [spiritual and hea-
wisdom;—"the wisdom of the just." See Out-
i. 2 Tim. iii. 15. (S. Chrysostom explains σοφία
τή.)

They are "profitable for doctrine, (διδασκαλίαν,)
proof, for correction, for instruction in righteous-
2 Tim. iii. 16.

They convert the soul, enlighten the eyes, rejoice
art. Ps. xix. 7, 8.

They are the quickening Words of eternal life;
ping of them there is great reward. S. John
; 1 S. Pet. i. 23.

They shall judge us at the last day. S. John xii. 48.
gnorance of them produces essential error. S.
. xxii. 29; S. John xx. 9. "Nothing more

[1] on magnoperè repugnarem, si quis ἀμαθεῖς in loco Petri de hominibus *a perfectâ religionis* Christianæ cognitione *explicare mallet.*" (*Schleusn. voc.* ἀμαθής.)

darkeneth CHRIST, and the glory of GOD, nor bringeth in more blindness, and all kinds of vices, than doth the ignorance of GOD's Word." (1st Hom. of the Church of England, Part I. The two Homilies on this subject are valuable studies for filling this Outline. The conclusion of the second may be advantageously adopted as a peroration.) "This is the cause of all evils—ignorance of the Scriptures. We go to battle without our weapons—how can we be safe?" (S. Chrysost. in Ep. ad Col. Hom. ix., which includes treatment of the text.) "If, according to the Apostle Paul, CHRIST is 'the Power of GOD, and the Wisdom of GOD,' and he who knows not the Scriptures knows not the Power of GOD and the Wisdom of GOD; ignorance of the Scriptures is ignorance of CHRIST." (S. Jerom. Proëm. in Lib. I. Comm. in Esaïam.)

7. They are the grand means of conviction, so that those who refuse to hear them would not be converted by miracle. S. Luke xvi. 31.

Such being the importance of the study of the Scriptures, it remains that we consider,

II. *The qualifications for reading Holy Scripture properly.*

1. *Desire to do the will of God.* The opposite of that disposition condemned by S. Peter above. Mic. ii. 7.

2. *The help of the Holy Spirit to understand His own precepts.* Isa. xxix. 11, 12; S. Luke xxiv. 45. This may be had through prayer. And prayer should be suited to the subject studied. (There are good illustrations of this in the Meditations of Bp. Wilson's "Sacra Privata.")

3. *Diligence.* S. John v. 39; Acts xvii. 11. "Let us make great account of spiritual things, beloved! nor think that it suffices for our salvation to follow them negligently. For if, in temporal affairs, no great advantage can be obtained by one who acts in a slovenly random way, much more does this apply to spiritual matters, which require so much more attention. Hence *CHRIST, referring* the Jews to the Scriptures, referred

them not to simple perusal, but accurate and reflective investigation. For He said not, '*Read* the Scriptures,' but '*Search* the Scriptures.' For since the truths spoken concerning Him required much careful attention, He charges them to dig deep, that they may find the treasures lying in the depth." (S. Chrysost. Hom. xli. in S. Joannem.) "In reading of God's Word, he not always most profiteth that is most ready in turning of the book, or in saying of it without the book; but he that is most turned into it, that is most inspired with the Holy Ghost, most in his heart and life altered and changed into that thing he readeth; he that is daily less and less proud, less wrathful, less covetous, and less desirous of worldly and vain pleasures: he that daily (forsaking his old vicious life) increaseth in virtue more and more." (First Homily of the Church of England, ubi supra.)

4. *Self-application.* Scriptural study should be made personal. This is not always done. David was so far from making a personal application of Nathan's parable, that he condemned one who had committed a far less grievous sin than himself. 2 Sam. xii. 5, 6; see S. Matth. xxi. 41.

5. *Humility.* Without this, we are in danger of wresting the Scriptures to our own destruction. We must always submit our private notions to the sense of the Catholic Church, from which we have received the Holy Canon. "I would not believe the Gospel, unless the authority of the Catholic Church moved me thereto." (S. Aug. contra Epist. Manichæi, &c., v.)

III. *The advantages resulting from a liberal acquaintance with Holy Scripture.*

The Christian well read in the Scriptures will

1. *Understand sermons better than others.* For, as these are on Scripture, they will be most intelligible to those who are the best Scripture scholars. Acts xvii. 10—12.

2. *Detect errors in doctrine.* Isa. viii. 20; 1 Thess. v. 21; 1 S. John iv. 1.

3. *Clear up difficulties.*

4. *Refute gainsayers.* S. Matth. iv. 4, 7, 10; xii. 2, 3, 5; xxi. 16; xxii. 31, 32; Acts xviii. 28; Col. iv. 6; 1 S. Pet. iii. 21.

"He that keepeth the Word of CHRIST is promised the love and favour of GOD, and that he shall be the dwelling-place or temple of the Blessed Trinity. This Word, whosoever is diligent to read, and in his heart to print that he readeth, the great affection to the transitory things of this world shall be minished in him, and the great desire of heavenly things (that be therein promised of GOD) shall increase in him. And there is nothing that so much strengtheneth our faith and trust in GOD, that so much keepeth up innocency and pureness of heart, and also of outward godly life and conversation, as continual reading and recording of GOD'S Word. For that thing which (by continual use of reading of Holy Scripture, and diligent searching of the same) is deeply printed and graven in the heart, at length turneth almost into nature." (First Hom. ubi supra.)

XVIII.

Sixth Sunday after Epiphany.[1]

Subject. CHRIST manifested in the Christian duties.

Text. S. Matth. v. 16. "Let your light so shine before men, that they may see your good works, and glorify your FATHER which is in heaven."

Texts on the light of example. Isa. lxi. 1; Prov. iv. 18; S. Luke xi. 33—36; Rom. xii. 17; xiii. 12; 2 Cor. viii. 21; Eph. v. 8; Phil. ii. 14—16;[2] 1 Thess. v. 3; Tit. ii. 7, 8; 1 S. Pet. i. 12; iii. 16; 1 S. John i. 5—7.

Texts on glorification of God. Ps. xl. 9, 10; cxv. 1; Mal. ii. 2; (See Acts xii. 23;) S. John vii. 18; xv. 8; Rom. xv. 6, 9; 1 Cor. vi. 20; Phil. i. 9—11; 2 Thess. i. 12; iii. 1; 1 S. Pet. iv. 11, 14, 16.

[These subjects, and their connection, pervade Holy Scripture; the above therefore are prominent texts only.]

Principal Words. *φῶς—ἔμπροσθεν τῶν ἀνθρώπων—καλὰ ἔργα—δοξάσωσι.*

THIS day sums up the Epiphany season, and with it the practical lessons which the season teaches. The great effect of CHRIST's Manifestation to the Gentiles, symbolized in the first instance by the Star, was to be

[1] In the First Series, the Gospels for the first five Sundays after Epiphany are treated; in the present, the Epistles. In the First Series, the Epistle for the last Sunday is treated, as a summary of the teaching of the Gospels, and also because the subject of the Gospel is treated in the Advent season. In the present Series a text is taken which not only sums the teaching of the Epistles, but shows their connection with the Manifestation of CHRIST. See present Series, Outline xiii., and First Series, Outlines xiv. and xviii. This Outline, as a summary of Epiphany doctrine, might be used on the Festival itself, or on the previous Sunday, as inviting to the sanctification of the Epiphany day and season.

[2] See *Outline xiii.*

spiritual and moral light. Whether in prophecy or history, the subject is always thus treated. Our LORD Himself is essentially *the* Light. (S. John i. 9; viii. 12.) But as His members become, through grace, one with Himself, they also become light (S. Matth. v. 14) or lights, (Phil. ii. 15,) accordingly as they are viewed collectively as the Church, or separately as her members. "CHRIST and true Christians are equally termed 'the lights of the world,' though in diverse respects; CHRIST is the Sun, they the beams that are sent from Him; He the Fountain, they the streams that flow from that Fountain of Light: or He is Light in and from Himself, as theirs is borrowed or derived from Him, as the light of the moon is from the sun; so that He giveth light from Himself to them, they reflect it from them to others." (Bishop Beveridge, Serm. xxii.) The Gentiles, before the light of the truth was known to them, were, as the heathen are now, immersed in the grossest ignorance and vice. (See Outline xiii. 1.) 1 Thess. iv. 5; 1 S. Pet. iv. 3. In this respect the most cultivated and barbarous of the Gentile nations were on a par. To the Gospel is owing the knowledge of GOD, and of salvation, His gift; how to please the One, and obtain the other.

The same evil nature, however, which impelled the heathen to vice was not extinguished in the recipients of the Gospel. Some excused themselves from moral obedience, on the ground that good works were unnecessary, as they could not merit heaven, or atone for sin; and that sin was already atoned for. 1 Tim. i. 19, 20. The Apostles earnestly deprecate this view. 2 Tim. iii. 8; 1 S. John iii. 7. This theme is specially treated in the Epistle for this day. "*We* should not look to the examples of the multitude, which follows no discipline, no rule of life, and is not so much guided by reason as by impulse. Neither should we imitate those who, under the Christian name, lead a heathen life, and in their profession witness one thing, and in *their conduct* another; and, as the Apostle says, 'pro-

at they know GOD, but in works deny Him."[1] ith only, but life, should distinguish the Chris- om the heathen, and show forth the difference religion by the difference of his actions." (S. Epist. ad Celantiam.) Some, not undervaluing orks in the abstract, have yet set more store by votional than the practical, and deemed that s might be best obtained by meditative seclu- See Outline xiii.) Seasons of retirement are ry for all, especially before entering on some nd holy work, or during the conduct of it. It us that S. John Baptist and S. Paul prepared lves,[2] and the Perfect Example did likewise. (S. iv. 1.) Even whole lives of retirement may be for *some*, especially penitents, whose past may arkened society, and who can only enlighten it ifesting the bitterness of sin. But the ordinary different; being that laid down by our LORD text, and the verses immediately before it.

hristians then be, derivatively, the light of the they must perform their function. When the t, in an Epiphany Lesson, foretold the preach- the Gospel to the Church, he exhorted her to ge this duty. Isa. lx. 1. (First Lesson for ny morning.)

influence of example is incalculable. If bad, will follow it; if indifferent, or not *very* bad, all oughtless will follow it, as they will often follow od also. And how many are these! And the houghtful will often follow evil example through hame, and feel very unhappy in so doing. Such rejoice if they had the sanction of custom or ity for opposite conduct. False shame will not the followers of evil example (S. Mark viii. 38;) ll he who sets the example have no share in

i. 16.

ohn did not enter on his ministry till he was thirty years d S. Paul retired, after his conversion, into Arabia for ars. *(Gal. i. 17, 18.)*

their guilt? 1 Cor. viii.; x. 23, seqq.; S. Matth. xviii. 6, 7. Every man has it in his power, in some degree, to change the customs of an evil world; if all used this ability, the work would be done; and, should we find but few followers, we should not, on that account, lose our reward—rather the contrary. "O that this might be the happy issue of this discourse, and of your coming hither at this time! Even that from this day forward you would all strive and contend about nothing else but which should live the most like Christians, and which should most excel others in an universal obedience both to the Law and the Gospel; that all here present might for the future shine as so many lights in the world! And, let me tell you, this would be the way to shame both Jews and infidels into the embracement of the Christian religion. This would be the way, too, to convince Papists, heretics, schismatics, of their errors, when they shall see you that are sound in the faith outstripping and excelling them in your lives and conversation. All the arguments in the world would not prevail so much upon them as this one." (Beveridge, ubi supra.) "This only be our care, to govern our lives with accuracy. For thus we shall conduct those who sit in darkness to the life above. For such is the nature of light, that it not only shines, but that it conducts [to safety] those who follow it. So when men see you contemning all present considerations, and bending all your preparations to futurity, your conduct will prevail with them above every reasoning." (S. Chrysost. Hom. xv. in Matthæum, Ἠθικόν. A noble, eloquent, and exhaustive discourse, worthy of all study for this subject.)

Let your light, brethren, shine before men, in

I. *Your duties toward God.* Of course, public duties, by the nature of the precept, alone are here intended. The public displays of prayer and fasting made by the Pharisees were meant to be exhibitions *of private* devotion, which, by its very nature abhors

publicity. (S. Matth. vi. 5, 18.) These things were devised to glorify self, not GOD. S. John v. 44. In the duties of public religion, the obligation is opposite. We are bound to

1. *Attend public worship.* When we come hither, we avow before men that we are the servants of CHRIST. Ps. xxii. 22, 25; cxi. 1. Doubtless this alone is not the adequate motive; yet it is not to be left out of the account—it is well to reflect that by absence from Church we countenance the like conduct on the part of others; by our presence here we influence others to come hither; and by our reverent demeanour here we check irreverence and promote devotion. 1 Cor. xiv. 24, 25. By observing the daily services, and especially those of holy days and seasons, we induce others to observe them.[1] We excite the timid and careless, reprove and alarm the indolent and profane. By absence on such days we confirm others in their negligence, and deprive them of the vast blessing of united prayer. There are doubtless, sometimes, reasons of great weight for absence from the public prayers; yet it is well to reflect that these are not always known to others, who are influenced by the fact of absence, without inquiring the cause. And it is well also to reflect whether this consideration may not sometimes be weightier even than the opposite reason. Neglect of the Holy Communion is not only self-privation of the divine life, but the example is perpetually pleaded by others, who, with a different conduct before their eyes, might happily be brought to the blessings of the Altar.

2. *Use family prayer.* This is a duty on its own account (Gen. xviii. 19; Josh. xxiv. 15;) but here, we are to consider it in the benefit which the example brings into the houses of others. There was a time when this evident duty was very generally neglected. Some influential Christians, above false shame, were

[1] The writer's exhortations to ferial services have been met with the *excuse, "I would come, if more would come!"*

the means of reviving it, and many adopted it after their example, with whom unassisted conscience would have pleaded in vain.

3. *Act* avowedly *on the Word of God.* Avowedly: that is, not ostentatiously or obtrusively; but never permitting it to be supposed for a moment that we acknowledge any lower spring of action; and never being ashamed, when the occasion demands, openly to avouch the ground of our conduct. Ps. cxix. 30. Not going with the Divine Word merely so long as the customs or maxims of the world travel in that direction; but always, even when it is most opposed to popular conduct; and never flinching from declaring the reason of our opposition: that men may read the truth of GOD in our conduct, if they read it not elsewhere. Rom. i. 16; Ps. xl. 9, 10.

II. *Your duties toward your neighbour.* These are amply set forth in the Epistles for the season. (See especially Outlines for the preceding Sundays.)

The precept, not to do our alms before men (S. Matth. vi. 1—4) is of the same nature as that which commands us not to bring our private devotions to the public gaze. It forbids self-glorification. But where the result is to glorify GOD, we are bound in this as well as other cases, to be public. This rule must determine the publicity or privacy of any particular good work. Our LORD rigidly made this distinction. Where a miracle seemed to give glory to His Person only, He enjoined privacy. (S. Matth. viii. 4; ix. 30; xii. 16; xvii. 9; S. Mark iii. 12; viii. 26.) Where His FATHER might rather seem to be glorified, He sought publicity. (S. Mark ix. 25; S. John ix. 3—5; xi. 40—43.) The present season especially enjoins us to let our light shine before the Gentiles, that they may glorify GOD by their conversion. In order to do this, we should attach ourselves to the Society for the Propagation of the Gospel in Foreign Parts;[1] and, as the heathen are not the only ignorant, we should con-

[1] See First Series, Outline xvii.

tribute to funds expended in the spiritual and temporal benefit of the ignorant at home, or associate ourselves in guilds, brotherhoods, sisterhoods, &c. Example is contagious; and men, seeing this good work, may follow it; and thus the light be widely diffused, according to the Epiphany prophecy, Isa. lx. 22.

III. *Your duties toward yourselves.* These are, in their nature, more private. Still, a quiet, temperate, regular, holy, consistent, life, is a light shining in surrounding darkness, and a practical testimony to the glory of the GOD Whom it honours, and from Whom it springs. It shows the beauty, power, efficacy, blessedness, of the Gospel whence it proceeds, and, hence, the glory of the GOD of the Gospel.

The glory of GOD, objectively and essentially, cannot be increased or diminished. But it is said in Holy Scripture subjectively to be increased as GOD becomes more widely known and glorified. And He is pleased to esteem Himself glorified in the salvation of souls. The glory of GOD should be our object in all we do (1 Cor. x. 31;) hastening forward the consummation of the great Epiphany foretold by the Prophet, Isa. xlix. 6.

XIX.

Septuagesima Sunday.

Subject. The labourers in the vineyard.

Text. S. Matth. xx. 1. "The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard."

Illustrative Scriptures and Texts. Ps. lxxx.; Cant. viii. 11, 12; Isa. v.; xxvii.; Jer. ii. 21; Ezek. xv.; xvii.; xix. 10, seqq.; Hos. x. 1; S. Matth. xxi. 33, seqq.; S. Mark xii. 1—12; S. Luke xx. 9—18.

Principal Words. *οἰκοδεσπότῃ—ἐργάτας—ἀμπελῶνα.*

"The kingdom of heaven" is here, as frequently, the government of God—His mode of dealing with His subject world. To understand the parable rightly, we must connect it with the last verse of the preceding chapter, of which it is an illustration. Our Lord had given it to be understood that many of the Jews, who considered themselves "first," and, indeed, in a sense, were so, should be last in the final dispensation; while many Gentiles, last in the opinion of the Jews, and, in a sense also, really so, should be first at the Great Day. How this should be He intimates in this parable. He represents the Church (His covenant people under both covenants) as a vineyard: an image familiar to the eyes of His hearers, and to their minds also, from its frequent use in Holy Scripture. God is the Householder, Who goes out at various hours to call souls, who are not to be idlers, but labourers, (*ἐργάτας*) into His Church—"early in the morning," or at the first hour, calling Abraham; at the third *hour, calling* Israel by Moses; at the sixth, by the

phetical Dispensation; at the ninth by the Bap-
; at the eleventh, by His SON, through Whom
called the Gentiles also. The "hire" given was
very case the same, eternal life at the close of the
. But the Jews murmured against the good
iseholder for making the Gentiles equal to them-
es, who had laboured in the vineyard exclusively
so many ages.
Were the Jews thankful and joyful, like their own
phetic David, when he saw this dispensation afar
Ps. lvii. 9. No—they murmured against the
l Householder, not because He abridged their
piness, but because He admitted others to the
. And whom did they reproach and blaspheme?
nst whom did they exalt their voice, and lift up
r eyes on high? even against the Holy One of
el, (Isa. xxxvii. 23,) as if He had no right to the
osal of His own mercies; as if a new proof of His
lness deserved nought better than envy and blas-
my. And thus we may understand S. Matth. xix.
which the parable was spoken to explain, and with
ch it ends: "For many are called, but few chosen."[1]
ay (the whole Jewish nation) were called (invited)
receive the salvation of CHRIST; but few were
sen to receive it, because few would accept the

uch appears to have been the original application
he parable. But whatever doubts may beset the
nary signification,[2] there can be none in regard to

The same words conclude the parable of the Wedding-Gar-
t, where they evidently bear this interpretation.
There is no Catholic interpretation of this parable, which has
cised the ingenuity of Fathers and Commentators. But it is
arkable that the difficulties which have perplexed them have
lmost every instance arisen out of the application of the para-
to the general condition of mankind, instead of restricting it
ie divine economy in regard to Jews and Gentiles. S. Chry-
om refers the hours of the day to the periods of man's life
, and naturally *meets with many difficulties*, which he can
dispose of by falling back upon the assured truth that every

the plain inferences deducible from it for our conduct under the Gospel. These are

I. *Encouragement to amendment of life.*

This is so evident, that a common abuse of the parable is a mistaken trust in a late repentance, to be treated presently, (III.) But those who have the terror of the LORD before them, and the consciousness of sin within them,—who would escape from rebellion as well as ruin, who are at once thankful for the mercy which has spared them, and fearful to approach their offended FATHER, those who feel Ps. xl. 12; S. Luke xviii. 13, to such the language of the parable is "Be of good comfort: rise, He calleth thee!" (S. Mark x. 49.) Though the day be far spent, and the night at hand, if they will cast off the works of darkness, and put on the armour of light,—if repentance be bitter, mortification severe, struggle earnest and continuous, faith strong, love zealous, constant, devoted, obedience true and uniform, labour in the vineyard active, they shall receive the reward. S. Luke xiii. 9; xv. 7, 10; Ezek. xviii. 21—23, 27, 28.[1] Hence, perhaps, the Gospel was chosen for this Sunday, when we enter, as it were, the penumbra of Lent. It shows that a penitential season may be useful even to the furthest departed, if they be disposed to return. "I intreat you, dearest brethren, if any of you, through human frailty, should have been overcome by the

minute circumstance in a parable is not to be pressed into an analogy. The simplest way, however, is to regard the parable as having no other *proper* application than the primary; although, from the dealings of the unchangeable GOD in one instance, we may infer His conduct in others; which is particularly desirable in this parable, the meaning of which has been so widely and mischievously distorted. The analogy between the parable and the Prodigal Son is very generally remarked; and it is certain that the latter *primarily* refers to Jews and Gentiles, though legitimately capable of a more extended application.

[1] "By every sacred sigh we heave,
Whole years of folly we outlive
In His unerring sight, Who measures life by love."
Christian Year, 1st Sunday after Christmas.

devil, and entangled in complicated guilt, so that, according to the Apostle, he has desecrated and destroyed the temple of GOD in himself; let not such an one despair of the mercy of GOD, but arise forthwith from the evil of his iniquity, lest by habit of sinning he bury himself in his own ruins. For not he who has sinned, but he who perseveres in sinning, is hateful and abominable before GOD. For that none may despair of the divine clemency, the LORD, like the most affectionate of fathers, comforts us by His prophet, saying, 'I will not the death of a sinner, but that he should turn and live:' and, 'the wickedness of the wicked shall not hurt him, in the day when he turns away from his wickedness.' [See texts above.] But this mighty mercy then only avails when we do not delay to return, not when we add sin to sin." (S. August. Serm. lxiii. de Tempore.)

II. *Reproof of envious murmuring.*

Have we been called into the vineyard "early in the morning?" Washed in infancy in the Laver of Regeneration, (1 Sam. ii. 26; Jer. i. 5; S. Luke i. 80; Gal. i. 15; Tit. iii. 5,) brought up in the nurture and admonition of the LORD, (Eph. vi. 4; 2 Tim. iii. 15,) brought timely to Holy Confirmation, and thence to the most blessed Eucharist? Have we grown up as tender plants, and are we flourishing as trees in the vineyard? (Ps. i. 3.) Let us be thankful for the grace given us, and not repine, but rejoice, that mercy is also to be had by those who have entered the vineyard later.

III. *Caution against delaying repentance.*[1]

This is the true teaching of the parable, although the opposite of what is too commonly derived from it. It is an old device of the Evil One, to make the Word of GOD speak his own language. "Put off your repentance," he argues, "till your life is closing—the

[1] On this subject, Barrow's 48th and 49th Sermons are invaluable.

labourers at the eleventh hour were admitted, and rewarded alike with those who had 'borne the burden and heat of the day.'" Now, not to mention that life is uncertain, and death may come at any moment,

1. *All the labourers went as soon as they were called.* Their plea was, "No man hath hired us." But who here can say this? If any be here who is now called at the eleventh hour, he has been called early, and at the third, the sixth, and the ninth. Jer. xxxv. 15; Isa. lxv. 2. Perhaps we have said, "I go, LORD;" (Κύριε, S. Matth. xxi. 30,) but we have not gone. If, however, we have shunned the means, our case altogether differs from that of the labourers. For

2. *The labourers went into the marketplace to* seek *employ.* They were idle, only because unemployed—ἀργοὶ (ἀεργοὶ), without work to do, not ῥᾳθυμοι, indolent of disposition. But they were not content to be idle. They sought employ in the great public resort, where, if anywhere, it was to be had. They put themselves in the way of the call, and it came. Jer. vi. 16. But what do they who put off their repentance to some imaginary eleventh hour? They flee the call—put aside their Bible, or make it speak their own language—forsake their Church, or heed not its teaching. S. Matth. xiii. 19; S. James i. 22—25. But the parable speaks of no compulsion—the Master invites only. Without that invitation none can enter. Is it likely that the invitation, so often repeated in vain, will be renewed to a deathbed? GOD, herein, condescends to compare Himself with a human householder, (ΑΝΘΡΩΠΩι οἰκοδεσπότῃ); and what *man* would invite the same labourer all day in vain, and renew the invitation when the day's work was just over? We may not limit GOD'S mercies; but surely, when He descends to this comparison, we are bound to take into account all that it means. Moreover, is it more likely that the call made then would be accepted than when made before? Will a course of sin prepare for *holiness, or* invite the grace of GOD? How know

rethren, you who are now called, that this is not leventh hour? This may be your last hearing message. Ezek. xviii. 31, 32; Heb. iii. 7, seqq. who live under the ministry of the Gospel, have lls daily sounding in our ears; and, if we con- obstinately deaf, cannot be sure that our last not already over. The true benefit then arising ence is, to all such as have had the unhappiness long in sin and ignorance, that God will accept though they come late into their Master's vine- provided they work faithfully to the utmost of power; that He makes gracious allowances for ities and hind-rances, but then He expects that ould be sensible of them too; that we should against them the best we can; remembering he longer it is before we begin, the shorter time for work; and therefore we should with aste and earnestness, prepare for the evening, an account will be taken of what we have done, ir wages awarded accordingly." (Dean Stanhope s Gospel.)

Postponement of repentance until the hour of has no real countenance from the parable. For is not the eleventh, but the twelfth hour of the ian day. The work is then over. No labourer lled at the twelfth hour.

'Many are called, but few chosen" to be re- d. All who obeyed the call were chosen to re- the pay. Those therefore who were called and osen must have been those who did not obey ll. If we obey, the reward is ours. S. Matth. , 14; 1 Tim. vi. 12; Heb. ix. 15; 1 S. Pet. i. 6; iii. 9; 1 Thess. iv. 7; Zech. viii. 12; 1 S. Pet. 11. [These texts supply materials from which eacher can work up a summary of the duties wards of the called.]

XX.

Sexagesima Sunday.

Subject. Our LORD's method of teaching.

Text. S. Luke viii. 10. "Unto you it is given to know the mysteries of the kingdom of GOD, but to others in parables; that seeing they might not see, and hearing they might not understand."

Parallel Texts. Deut. xxix. 2—4; Isa. vi. 9, 10; Jer. v. 21; Ezek. xii. 2; S. Matth. xiii. 13—15; S. Mark iv. 11, 12; S. John iii. 19—21; ix. 39; xii. 40; Acts xxviii. 26; Rom. xi. 8.

Principal Words. μυστήρια, the doctrines of the Gospel in themselves, concealed in figurative language from opponents.—Ἵνα.

THESE words suggest to some readers, 1. *A difficulty:* that our LORD seems purposely so to have framed His teaching, that it might not be understood; and to some, 2. *A false doctrine:* that He actually did so.

If we expose the false doctrine, we remove the difficulty.

Now the doctrine must be false, because 1. No person, whatever his object, would act with the purpose of defeating it; and 2. Such a proceeding would be utterly inconsistent with the whole language, tenour, and teaching of the Bible, which aims at the salvation of all men, and declares it to be GOD's pleasure that all should come to the knowledge of the truth, (1 Tim. ii. 4.)

To remove the difficulty, we must observe that the text is evidently parallel with that of S. Matthew above; and in that there is no difficulty. The doctrine there is that the obduracy of the hearers was the cause, not the effect, of our LORD's parabolical *teaching;* and it seems but reasonable to suppose that

the same doctrine is intended here. Now ἵνα is often equivalent to ὥστε and ὅτι, (see Schleusn. voc. ἵνα); either of these renderings will bring the text into harmony with S. Matthew. The text is evidently an allusion to Isa. vi. 9, where the idiomatic expression occurs, שִׁמְעוּ שָׁמוֹעַ,—רְאוּ רָאוֹ "Hear ye *distinctly*, see ye *clearly*;" which Hebraism is imitated in the text, βλέποντες μὴ βλέπωσι, ἀκούοντες μὴ συνιῶσι.[1] Hence we may render the latter part of the text "so that" (or "because) when they see most plainly they do not perceive, and when they hear most clearly, they do not understand"—when the Gospel is set before them plainly, they harden themselves against it; and therefore what they reject when explicitly declared can only be conveyed by figurative insinuation, if it is to be conveyed at all.[2] Hence it appears

I. *That our Lord made a great difference between His disciples and "others" with regard to His method of imparting instruction.*

The disciples had already put a great difference be-

[1] "To hear, and not understand; to see, and not perceive; is a common idiom in all languages. Demosthenes uses it, and expressly calls it a proverb: ὥστε, τὸ τῆς παροιμίας, ὁρῶντας μὴ ὁρᾶν, καὶ ἀκούοντας μὴ ἀκούειν." Lowth on Isa. vi. The parallel is various, and the proverb, not improbably, travelled from the East.

[2] If ἵνα be taken in the causal sense, the passage may be rendered 'That they may see, but not clearly; and hear, but not plainly." The idea conveyed is the same, and the construction *appears* simpler. But see S. Mark iv. 12; on which Hammond observes, '... *in such a manner that*," (ὥστε) "although they hear God's word, yet they are not wrought upon by it so far as to be converted, or to have their sins pardoned: *and this is a punishment of their own faults in holding out against God's word, and not embracing it.*" Of course it is not intended that the preacher should enter on a philological discussion, except in a learned congregation. The argument is here put philologically, as the best way of conveying it to the mind of the preacher, who will, of course, if he approves it, state it as he deems most profitably for his hearers. The text has been made a stumblingblock; and, as necessarily presented at least yearly to every Sunday congregation, deserves to be *treated from the pulpit*; to say nothing of its high *practical value.*

tween themselves and others. True—they had not accepted a suffering Messiah, (S. Matth. xvi. 22; S. Luke xviii. 31—34.) a spiritual kingdom; (S. Mark x. 35, seqq.,) or the rising from the dead, (S. Mark ix. 10; S. John xx. 9.) Yet they doubted not that their LORD *was* the Messiah; they had no desire but to do His will; they had yielded Him their all, (S. Matth. xvi. 16; S. John vi. 68, 69; S. Mark x. 28.) None others did this. Others, moreover, when He called to repentance, self-denial, amendment of life, met all this even with opposition; and, unable to deny His mighty works, ascribed them to the power whose kingdom they overthrew, (S. Matth. xii. 24.) They blinded their eyes and hardened their hearts; saw His miracles, but would not see their teaching; heard His discourses, but would not heed His precepts, lest they should be converted and healed, (Heb. iv. 2.) This was the conduct of *all* "other" than disciples. No wonder that our LORD made a vast difference between classes so different. Prov. xxi. 11.

II. *That to the disciples He imparted all the truths of the Gospel without disguise of any kind.*

These truths are called "the mysteries of the kingdom of GOD," not because they were all what we understand by that word, but because they were not revealed plainly to others, and therefore to such *were* mysteries. The disciples had asked the great question, "What must I do to be saved?" resolved to abide by their Master's answer. They needed not to be courted to instruction by elaborate fictions. They were impatient of aught which should detain them from seeing and perceiving the whole truth plainly. They desired to see the full light of the sanctuary without the intervention of any medium, however beautiful. No such medium was therefore interposed. They beheld the naked truth. "For who that has been rightly instructed, and born from the beloved *Word*, seeks not to learn clearly the truths openly exhibited to the disciples through the Word, to whom

the Word manifest [in the flesh] manifested them, speaking plainly? not comprehended by the faithless, but disclosed to the disciples? Those deemed faithful by Him, learned the mysteries of the FATHER; on which account He sent the Word, that He might be manifested to the world; Who, dishonoured by the People, was, when preached by the Apostles, believed on by the Gentiles." (Epist. ad Diognetum, xi. The passage seems an allusion to the text.)

III. *That His mercy did not forsake those who rejected His doctrines.*

He might well have left them in their self-chosen ignorance and impenitence. But He did not. After what they had already done, it would have been vain, and even worse, to offer them plainly the truths and the precepts which they had rejected. S. Matth. vii. 6. His very compassion withheld the light against which they sinned. S. John xv. 22. Yet His wisdom and mercy still sought an approach to their hearts. Ps. xxv. 8. Parable has had remarkable effects. See 2 Sam. xii. 5, 6; S. Matth. xxi. 41.

IV. *That where God does not abandon the obstinately ignorant, they are still punished by a less perfect instruction than they might otherwise have attained.*

In hardening their hearts against the most direct instruction, men are depriving themselves of the most effectual. The very mercy which abandons them not is not unmingled with judgment. "They shall not receive so much profit as otherwise they might, by what is represented or delivered to them; things shall be so enigmatically and darkly represented to them, as that they (having before shut their eyes) shall now discern but little."—(Hammond on S. Matth. xiii.). Sin impairs the vision of the mind—1 Cor. ii. 14; 2 Cor. iv. 3, 4.

Application.

As the Gospel is ever the same, and man's natural character likewise, the relations between the two will never differ. *Wherever the Gospel* is preached, there

will always be two characters only, disciples and "others." S. Luke xi. 23.

Address,

I. *Disciples.* You, brethren, are not called to the trial of the primitive Christians—to forego property and domestic ties, to endure affliction, persecution, martyrdom. Still the Christian life is always a trial. Sin is to be overcome, sloth subdued, (Eph. v. 14,) and many things resigned for CHRIST'S sake. The fruit of the Spirit must be brought forth (Eph. v. 9,) and this not by sudden and occasional impulses, but by the even tenour of a religious life.[1] S. John xv. 4, 5; 1 S. John ii. 6. You, whose consciences avouch you such as has been described, may take comfort from the assurance that "to you it is given to know the mysteries of the kingdom of GOD." S. Matth. xiii. 16; Ps. xxv. 14; Ecclus. i. 26; S. John viii. 31, 32; xv. 8. To you belongs the promise, S. Matth. vii. 7. The preached word, the written word, comes with peculiar power to you.

II. *Others.* You who answer not to the description of disciples, wonder not that you cannot find the mysteries of the kingdom of GOD. Isa. xxix. 10—12. Charge not on Holy Scripture the obscurity of your own dark minds. The sun shines not for the blind, nor the Gospel for the impenitent. And in that state he must remain who prefers the restless and unsatisfying pleasures of time to the pure and peaceful joys of eternity; the empty praises of the world to the loving commendations of the SAVIOUR; the wages of sin to the gift of GOD. (Rom. vi. 23.)

[1] The preacher can here enlarge on the characteristics of the Christian life, (an inexhaustible subject,) to whatever extent the time he allows may permit.

XXI.

Quinquagesima Sunday.

Text. 1 Cor. xiii. 13. "Now abideth Faith, Hope, Charity —these three; but the greatest of these is Charity."

Illustrative Scriptures.—Faith. S. John vi.; Rom. i.—xi.; Gal. i.—v.; Eph. i.—iii.; Heb. xi.; S. James ii.; 1 S. John v.

Texts. Job xiii. 15; xix. 25—27; Hab. ii. 4; iii. 17, 18; S. Matth. xvii. 20; xxi. 21; S. Mark xvi. 16; S. John v. 24; xi. 25, 26; xx. 27, 29, 31; Acts viii. 37; xiv. 22; xvi. 5, 30, 31; 1 Cor. xvi. 13; 2 Cor. i. 24; v. 7; viii. 7; xiii. 5; Eph. vi. 16; 1 Tim. i. 19; iii. 9; vi. 12; 2 Tim. iii. 15; Heb. x. 23; 1 S. Pet. i. 5; S. James i. 6; 1 S. John v. 4; S. Jude 3, 20.

Illustrative Texts—Hope. Ps. xvi. 9; xxii. 9; xxxi. 24; xxxiii. 18—22; xxxviii. 15; xxxix. 7; xlii. 5; lxxi. 5; cxix. 43, 74, 116, 166; cxxx. 7; cxxxi. 3; cxlvi. 5; Prov. x. 28; xiv. 32; Jer. xvii. 7; Lam. iii. 24, 26; Rom. v. 2, 5; viii. 24, 25; xii. 12; xv. 4, 13; Col. i. 23, 27; 1 Thess. i. 3; iv. 13; 2 Thess. ii. 16; Heb. iii. 6; vi. 11, 18, 19; 1 S. Pet. i. 3, 13; iii. 15; 1 S. John iii. 3.

Illustrative Texts—Faith and Hope. Heb. xi. 1; 1 S. Pet. i. 21.

For Texts on Charity, see 1st Series, Outl. vii. See too the first notes on Outl. xxi. and lxv. ibid., and the other Outlines there referred to. (The texts here given are in reality only a few of the more prominent, as the subjects overflow Holy Scripture.)

Principal Words. πίστις, ἐλπίς, ἀγάπη.

The Corinthians were very ambitious of miraculous gifts. Such were good, and the Apostle exhorts his converts earnestly to covet them; but yet he shows "a more excellent way." For miraculous gifts are not necessary to Christian perfection, and might even be enjoyed by those who were no true disciples: Numb. xxii.—xxiv.; S. *Matth. vii. 22, 23.* But Faith, Hope, *Charity, "abide" through all* ages of the Church

are absolutely necessary to Christian perfection, and compose it. Heb. xi. 6; Eph. ii. 12; 1 S. John iii. 3. They are "the best gifts," and come direct from GOD. "The blessed and illustrious Paul, when absent from you, wrote epistles to you, which if ye examine, ye will be able to be builded up in the FAITH given you, which is the mother of you all, HOPE following, CHARITY towards GOD and CHRIST and your neighbour preceding. He who hath these hath fulfilled the commandment of righteousness: for He who hath charity is far from all sin." (Polycarp, Ep. ad Philipp. iii.) And therefore the Saints of CHRIST have prayed,—S. Luke xvii. 5; Ps. cxix. 49; Rom. xv. 13; Phil. i. 9. And the Church also (See Collect for 14th S. after Trinity.[1])

Faith, Hope, Charity, abide *now*, in this present world, to conduct us to the better things of the next. And, though Charity be the greatest, the others are no less necessary.

Faith and Hope differ essentially. Faith is "the *substance* of things hoped for." (Heb. xi. 1.) Faith is objective—Hope, subjective. Faith makes it certain to us that there is a heaven, but does not make it certain that we shall inherit. If it did this, there would be no room for hope—it would be assurance. The Apostle would not then have said, "Be sober, and hope to the end," (1 S. Pet. i. 13,) but, "Be enthusiastic, and make sure of your salvation." We are told, 1 S. Pet. i. 17; but this is quite inconsistent with assurance. The connection and distinction of Faith and Hope are justly and beautifully pointed out in the Burial Service, where we commit the body to the ground "in *sure and certain hope* of the resurrection to eternal life:" not in *certainty;* for though the resurrection itself is a certainty, we do not presume to affirm concerning any departed soul that it will certainly appear among the just; though we do hope it:

[1] *This Outline* might be equally well used on that Sunday.

and hope that rests upon a certainty may be rightly called a *sure and certain hope.* The heathen had a hope of immortality, but it could not be called a sure and certain hope, as immortality itself was an uncertainty to them. We hope, however, for the enjoyment of that which is certain. The same distinction and connection are apparent in 1 Cor. ix. 26, 27. The Apostle runs *not uncertainly;* and yet allows he *may* prove a castaway.

Consider the nature of

I. *Faith.* "It is the *substance* on which Hope rests." It looks at the future world as the mighty reality which it is. It *looks* at the things *not seen* (2 Cor. iv. 18.) S. Thomas was not more convinced by sight than is the Christian who can say, Job xix. 25—27. It trusts GOD for the performance of all His promises, and the development of all His attributes, even where the things seem impossible. Heb. xi. 17—19; Hab. iii. 17, 18. It believes unreservedly every article of revelation, however mysterious, or difficult to the mere human conception—as the Trinity in Unity, the Incarnation, Original Sin, the Atonement, the Resurrection of the dead. When it reads S. John iii. 5, it never objects, Gen. xxv. 32, or 2 Kings v. 12, or S. John iii. 9. Least of all does it use the shocking terms "water baptism," and the like. When it reads, S. Matth. xxvi. 26—28, it says not, "What can be the use of a little bread and wine?" or, "How can the SAVIOUR be present here?" (S. John vi. 52.) Faith is the highest reason; for what more reasonable than to believe the GOD of Truth? Such is indeed a foundation for Hope to build on. 1 S. John v. 5. See the boldness inspired by faith, 2 Cor. iv. 16; v. 1, 6—8. Faith is the only true foundation of holiness, and even of morality. He who believes that eternity depends on the use of time will never abuse time. Trials, troubles, temptations, all go down before Faith. S. Mark ix. 23; xi. 22, 23.

Faith is the daughter of knowledge. Ignoran erroneous belief, however firm, is not Faith. F believes the truths of God, and therefore must k what they are by the study of God's Word, and teaching of His Church. Rom. x. 17.

II. *Hope.* Without this, Faith would be vain. vain would be the substance, were it not "the s stance of things *hoped* for." In vain should we bel a heaven, if we did not hope to reach it—a Saviou we hoped not for His salvation. We must feel, t our personal interest in things revealed and belie We must learn to fear (for there is no hope with fear) the loss of God's favour, and the incurrin His displeasure. The life shows the hope. 1 S. J iii. 2, 3; Rom. v. 5; 1 Cor. ix. 26. The hop Christian works in good earnest, as all who hop any object do; only he alone works for that w diligent work cannot fail to obtain. His only da is the relaxation of diligence.

Hope, like Faith, is to be obtained by the H and the Church. But the Bible and the consci must be at one. The Spirit's witness in Scrip must agree with the witness of conscience. H viii. 16.

III. *Charity* (or *Love.*) This grace is greater Faith or Hope. They guide us to heaven, but l us there for Sight and Enjoyment. But Ch enters heaven, and Charity "abideth," not "n only, but to all eternity. 1 S. John iv. 16. "Ch never faileth," when Faith and Hope are over. rity is "the end of the commandment," (1 Tim. i "the fulfilling of the law," (Rom. xiii. 10,) w Faith and Hope are only means. Without Cha Faith would be dead, and Hope deceitful. Mist belief may be accepted with Charity, (Acts x.; S. J x. 28—37,) but, 1 Cor. xiii. 1—3, 1 S. John i "Who can express the bond of the charity of G Who is sufficient worthily to declare the greatne *its beauty?* Inexpressible is the height to w

Charity conducts us on." [Here follows a description of Charity, nearly in the words, quite in the spirit, of S. Paul. Then—] "The LORD took us to Himself in Charity: for the Charity's sake which He had toward us, JESUS CHRIST our LORD gave for us His Blood, according to the Will of GOD, and His Flesh for our flesh, and His Soul for our souls." (S. Clem. Rom. Epist. 1 ad Cor. xlix.[1])

This chapter and this day are devoted to the contemplation of the grace of Charity, whose handmaids Faith and Hope are here represented to be. We need to remember this now, lest we forget GOD's love in meditating His wrath, and our social duties in the penitential seclusion of the coming solemn season. Whether we possess Charity or not may be ascertained by inquiring whether we possess the characteristics of Charity, the absence of any one of which is fatal to the existence of this grace. Charity, then, is

1. *Long-suffering.* Eph. iv. 1, 2; Col. iii. 12; S. James v. 7, 8.

2. *Kind.* Not only so to favourites, but to all. S. Matth. v. 44—48.

3. *Not envious.* No passion can be more opposed to this holy grace than envy, which the Litany associates with "hatred and malice, and all *uncharitableness.*" S. James iv. 5; Prov. xiv. 30; S. James iii. 16; S. Matth. xxvii. 18.

4. *Not rash.* (οὐ περπερεύεται.) Prov. xiv. 29; Eccles. v. 2; Ps. cvi. 32, 33; Numb. xx. 12; Prov. xxix. 20; S. Matth. xiv. 9; S. James iii. 2.

5. *Not inflated.* Phil. ii. 3.

6. *Not unseemly.* Regards outward decencies as well as inward graces. Rom. xii. 17.

7. *Unselfish.* S. John viii. 50; Phil. ii. 4—7; Rom. xiv. 7; xv. 1—3; 1 Cor. x. 24, 33; Gal. vi. 2.

8. *Not easily provoked.* S. James i. 19, 20; Eccles.

[1] The two Epistles of S. Clement are a study for this subject. See also S. Bernard, *Epist. xi. ad Cartusienses.*

vii. 9; Prov. xvi. 32; xix. 11; xxv. 28. While the world takes up immortal enmities for even unintended affronts, Charity shames the real offender by mildness and self-command.

9. *Not revengeful.* οὐ λογίζεται τὸ κακὸν, does not keep account of real injuries with intent to repay; does not impute, where, perhaps, none are meant. 1 S. Pet. ii. 21—23; Rom. xii. 19.

10. *Not pleased at others' faults, or in propagating injurious reports.* Prov. x. 18; Ps. xv. 1—3. *Or in judging others.* S. Matth. vi. 1; Rom. xiv. 4; 1 Cor. iv. 5; S. James iv. 11, 12.

11. *Joyful in sympathy* (συνχαιρει) *with the truth.* Is pleased when truth prevails, or is extended, when men walk in truth, when a neighbour's character is vindicated by truth. Rom. i. 8; 2 S. John 4; S. Luke xv. 10.

12. *Pleased to conceal*[1] (πάντα στέγει) *a neighbour's faults,* unless duty commands an opposite course, and then assents reluctantly. Never repeats anything that may cause dissension, &c. Prov. x. 12; xvii. 9; 1 S. Pet. iv. 8.

13. *Ready to believe the best,* as long as it is possible; and, when it is not,

14. *Ready to hope the best.*

15. *Ready to endure* whatever may betide in the path of kindness to a neighbour.

If true Charity prevailed among us, would there be sects and parties? 1 Cor. iii. 3, 4; S. John xvii. 20—23. The divisions of Christians are the stumbling-block of the heathen, and the scoff of the infidel, while they prevent united effort for the subjugation of the kingdom of darkness. How different from the Apostolic pattern! Acts i. 14; ii. 1, 42; iv. 32. Brethren, if you would win separatists, treat them with charity. This involves no approval of their errors. Show forth

[1] This is the more usual, and, indeed, the radical meaning of the word; and it can scarcely be doubted that it is to be here so *understood, as* the idea "beareth" is included in "endureth."

the beauty of your faith by gentleness to their persons, and love of their souls. Eph. iv. 3. Keep peace, where you cannot keep unity. But, above all, let Charity be your guide in your dealings with your brethren of the same Church. Attend to your hearts, your language, your conduct. Meditate the great Example, and express it. Acts x. 38; S. John xiii. 1.

XXII.

Ash-Wednesday.

Subject. The Commination Service.

Text. Deut. xxvii. 26. "Cursed be he that confirmeth not a the words of this law to do them. And all the people shall say Amen."

Illustrative Scriptures. Gen. iii.; Lev. xxvi. 14, seqq.; Deu xxvii. 14, seqq.; xxviii. 15, seqq.; xxx.; Job xx., xxi., xxvii. Ps. xi.; cix.;[1] Jer. xi.; Rom. i., ii., iii.; 2 S. Pet. ii.; S. Jud

Illustrative Texts. Job xxxi. 3; Ps. xxxiv. 16; xcii. 7—9 Prov. iii. 33; Isa. lvii. 20, 21; lxvi. 24; Ezek. xviii. 4, an passim; Dan. xii. 2; Mal. iv. 1; S. Matth. iii. 12; S. Luke xv 22—24; Rom. vi. 23; 1 Cor. vi. 9, 10; Gal. iii. 10; v. 19—21 vi. 8; Eph. v. 5, 6; Col. iii. 5, 6; 2 Thess. i. 7—9; S. James 15; 1 S. Pet. iv. 17, 18; Rev. vi. 15—17; xx. 15; xxi. 8 xxii. 15.

[These Scriptures and texts are necessarily only a very gener conspectus of a doctrine pervading Holy Writ. See more in th Commination Service itself.]

Principal Word. אָרוּר.

THE Services of Ash-Wednesday are not attended a they ought to be. Were they duly frequented, w might hope to see Lent properly kept, Good Frida made a day of sorrowful humiliation instead of pr fane and reckless dissipation, Easter celebrated wit holy joy instead of riot and intemperance. And well-ordered Lent and Easter would be a good wa rant for the hope of a fruitful year.

The Commination Service is the best substitut which the Church could devise for the primitive di

[1] *On supposed* imprecations in the Psalms and elsewhere, s *Outline* xv.

cipline of public penance, which, partly through its misapplication during the middle ages, partly through the stubbornness and corruption of human nature, she has lost; as she hopes, for a time only. (See Outline xxii. former Series, and references there.) That discipline was, perhaps, the great cause of the early Church's purity, when the heathen, who maligned the *rites* which they saw not, could not malign the *lives* which they saw. But low views of the Church's commission necessarily produce a low estimate of her authority. Consequently, so little is excommunication dreaded, that not only are the grossest sins committed by men who venture to worship in the Church, but many, even professing high views of religion, stand self-excommunicated, by absence from the LORD'S Table. The Church, therefore, does what she can; she sets before her children the curses of GOD'S Law, (which no abeyance of discipline can abrogate,) and then leaves it to their consciences to decide whether they lie under His excommunication or not. If this policy was needful when the Commination Service was composed, it is incalculably more so now, when men are fain to forget, through man-devised notions of the divine mercy, that there is any curse at all. But this very forgetfulness places them under a curse. (Ps. ix. 17; Text. See Rom. vii. 12.)

The Commination Service, then, is intended to call our attention to the curses of the Law, and to demand our assent to them. We are not here to curse ourselves or our neighbours, as ignorant people foolishly assert.[1] We are here to do what GOD commands all His people to do, (Text,) and He certainly has never commanded them to curse any man. (S. Matth. v. 44; Rom. xii. 14; S. James iii. 9, 10.) We are here to assent to the fact that sinners are under a curse—that all are cursed who will not acknowledge GOD'S Law, or who, acknowledging, will not

[1] *See preceding* note.

obey it. "And the saying Amen does not her
nify wishing, but affirming and declaring the tru
what GOD hath revealed; and thus Amen is oft
the Gospel translated *verily*, (S. Matth. v. 18; S.
iii. 28; S. Luke iv. 24,[1]) and JESUS, Who is the T
is called Amen, (Rev. iii. 14,) so that Amen
more than a declaration that he whom GOD ble
is blessed, and he whom GOD curseth is cursed;
these curses are like our SAVIOUR'S Woes in
Gospel, not procurers of evil, but compassionate
dictions of it, in order to prevent it." (N
Comp. to the Festivals and Fasts. Ash-Wednes

But is not this acknowledging ourselves cu
Certainly it is—but not cursing ourselves. W
knowledge that we are by sin under the curse of
—and this is the very object of the Day, the Se
and the Season. Why do we rejoice at Easter?
"CHRIST has delivered us from the curse of the
being made a curse for us;" (Gal. iii. 13;) but
we must have been partakers of the curse, (Rc
12; Gal. iii. 10—12,) or we are not partakers o
deliverance. If we have never been, or are not,
the curse, we have no interest in the sorrows o
Passion—the joys of the Resurrection.

Address

I. *Those who live in notorious and scandalou*
(as drunkenness, unforgiveness, resentment,
tiousness, dishonesty, &c.) It is not probable
many such would be here to-day; but should
such be present, let them know that they are
cially the characters addressed in the stern to
the Commination Service. From the primitive C
they would have been put forth, it might have be
years, till they had given practical evidence of a
repentance, and not a Christian would have n
them. (See First Series, Outl. xxii. 1.) Let the
think themselves the safer for the cessation of th

[1] These instances referred to by Nelson might easily b
tiplied.

cipline. The curse of GOD changes not, for He is unchangeable. Read it in the chapter containing the text, or in the Service of this day, "collected out of the seven and twentieth chapter of Deuteronomy, and other places of Scripture." Those who die under this curse, although their SAVIOUR died to deliver them from it, will hear the terrible sentence, S. Matth. xxv. 41. "This is the sentence which shall most surely be passed upon every sin unrepented of; such as injustice, fraud, oppression, and covetousness, which is the root of these and many other evils. This will be the cursed end of all unlawful pleasures, of adultery, fornication, and drunkenness, which too often leads to these. This will be the reward of living in malice, envy, and hatred. This is what will be got by all unlawful ways of getting estates, of cunning, and cheating bargains. This will be the end of dishonouring GOD, His Name, His Word, and Sacraments. In short, this will be the dreadful punishment of hypocrisy, of pretending to be Christians, without Christianity." (Bp. Wilson, Serm. x.) Could sinners behold that day—those abodes of woe—could they hear the lamentations of one lost soul—all the treasures of the world would not prevail with them to go back to one sin. But the curse is not less real because as yet unseen; and the motive for leaving sin is not a whit the less cogent. GOD has spared you, my erring brethren, to approach another Lent; perhaps your last. Go home to study the service you have attended this day, and offer its prayers in your closets. Though you be under the curse now, it is not the will of GOD that you should there remain. (Ezek. xviii. 23, 32, and SS. passim.) But you must first say Amen to the sentence; you must acknowledge that you deserve the curse, or there is no deliverance for you. If, however, you see and bewail your lost estate, and seek to CHRIST, Who has bled, and died, and arisen for you, and cast yourselves entirely on His free grace and mercy, He *will accept you; provided* your besetting

sin be utterly abandoned, and all sin hated, and root out. Isa. i. 16—18; lv. 6, 7.

II. *Those who are free from scandalous vices, a enjoy a good reputation in the world, whose morali however, is not dictated by the precepts and love God, but by some lower motive.*

You have had, perhaps, few temptations. God h graciously given you, perhaps, what you never pray for, though a holy man once did. (Prov. xxx. 7—9 You avoid vice, because it would banish you from t company you wish to keep. Moreover, you kn that it ruins the mind, the body, the purse, and y therefore have stronger motives for shunning than pursuing it. But in other circumstances you mig act differently, and even exceed in sin some wh you most abhor. S. Mark x. 17—25. Ask yourselv each one, "Is it the love of Christ that keeps me the path of virtue?" You may in great part answ this question by the answer to another, "Have acknowledged myself under the curse?" For if n you cannot have owned Christ for your Savio and therefore cannot love Him as such. Look at t terms of the Law—a curse on every one that confirm not *all* the words of the Law *to do them*. It compri therefore all omissions of duty. S. Matth. xxv. 24 30, 41—46. One such omission subjects to t curse, independently of the positive transgressions heart, tongue, and hand. S. James ii. 10. Ev secret faults need pardon, that is, removal of a cur Ps. xix. 12; Job i. 5. One sin, which some, perha would scarcely count a sin at all, brought a cu upon all generations of the world, which none but Almighty Redeemer could take away—and even has not removed the temporal curse, Gen. iii. 17— The world is still a wreck—death, affliction, pa disease, reign in it. A fair character, therefore, not warrant of exemption from the curse. Only C can exempt you, and to Him you must come—a *to do this*, you must say Amen when God decla

you cursed: for you cannot alter His Word, though you may, by His mercy, escape the curse. You must take up the yoke, yea, the Cross of CHRIST, and His reproach also, if need be. (S. Matth. x. 38, and passim; xi. 29; Heb. xiii. 13.) You must not build on human approval, but on the rock of CHRIST's example.

III. *Those who are faithfully serving God.*

You, brethren, have known yourselves under the curse, (Rom. vii. 18,) or you would not have fled to the SAVIOUR. But the use of Lent is to call that bitter and humbling truth to remembrance. If you make light of the deliverance, you will but slightly love the Deliverer, S. Luke vii. 47; and your Lent will not duly prepare you to commemorate His death and resurrection. Now is the season when the Church calls you to meditate the curse of the Law. You, too, must say Amen to its accusations against you—Rom. viii. 1. But mercy, by its nature, excludes merit. Eph. ii. If you turn back to walk after the flesh, the curse is in all its force. S. Matth. xxvi. 24; Heb. vi. 4—8; x. 26, 27; 2 S. Pet. ii. 20, 21. Walk then humbly with your GOD (Mic. vi. 8.) S. Matth. xxvi. 41; 2 S. Pet. ii. 10; Eph. iii. 14—19.

What has been said has been intended to shut us up (Gal. iii. 23) by the curses of the Law to the mercies of the Gospel. May GOD so prosper to us the Season, the Church, and the Closet, that, in the words of the noble Service we have meditated, "He may so turn His anger from us who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with Him in the world to come, through JESUS CHRIST our LORD."

[This Outline is easily capable of adaptation to the previous Sunday, when the object of Ash-Wednesday, and the duty of attending its services, might be inculcated, and objections *from* popular ignorance or *prejudice refuted.*]

XXIII.

First Sunday in Lent.

Subject. Our Lord's Temptation.

Text. Heb. iv. 15, 16. "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Parallel Scriptures. S. Matth. iv. 1—11; S. Mark i. 12, 13; S. Luke iv. 1—13.

Texts on Temptation. S. Matth. xxvi. 41; S. Luke viii. 13; 1 Cor. x. 13; S. James i. 2, 12—14; 1 S. Pet. i. 6; 2 S. Pet. ii. 9; Rev. iii. 10.

[For texts bearing on the subject of Satanical agency, see Series I, Outline lxix.]

Principal Word. πεπειρασμένον.

The Israelite High Priest (a type of Christ) performed a *figurative* atonement *once a year.* (Exod. xxx. 10; Lev. xvi.; Heb. ix. 7.) The true High Priest, however, offered a *real* atonement *once for all.* (Heb. ix. 11, 12.) There seems to have been, in the minds of the Hebrew Christians, a difficulty connected with this doctrine; the Levitical High Priest, being only a man, and sacrificing for his own sins as well as the people's, must have felt a sympathetic interest in their prayers: but how could Christ, Who had no sin, be "touched with the feeling of our infirmities?" The Apostle's argument is that Christ, though without sin, was human: He experienced human temptations to the uttermost, and can therefore entirely sympathize with the tempted. Heb. ii. 18.

The Apostle's conclusion from this is that we

should come boldly to the throne of grace (mercy-seat) to find mercy, and grace to help in time of need —in time when it is needed against temptation. And this we must do *boldly* (μετὰ παῤῥησίας) not arrogantly or presumptuously, but *confidently*, relying entirely on the promises of God. Eph. iii. 12; S. James i. 6. We must not doubt that grace earnestly sought is really given: if we fail, we must not ascribe the failure to the absence or inefficiency of divine grace, but to our own wilfulness and self-betrayal. S. James i. 13.

This grace, prayed for and received, must be employed. It operates not by outward compulsion. God gives the rain, the sun, the soil, the seed, but man must sow and till, or there is no harvest. God gives the increase, but Paul must plant, and Apollos water. 1 Cor. iii. 6, 7. God gives the talents, but man must put them out to interest. S. Matth. xxv. 24—27. God's grace is to supply our infirmity. The shield of faith will quench all the fiery darts of the wicked one, *if lifted against him;* the sword of the Spirit will vanquish all opposition, *if wielded.* This is the condition: if we fulfil it, we shall overcome. S. James iv. 7; 1 S. Pet. v. 8, 9. If we overcome not, we may be sure we have not fulfilled it.

The Church, in entering on this season, contemplates especially the temptation of her Lord. As this preceded and prepared Him for His Passion, so Lent precedes and prepares us for the commemoration Day of that greatest event. Lent therefore sets His temptation in the forefront of its services. We have here an Example placed before us, human, and therefore intelligible, and capable of imitation: and yet also divine, and therefore perfect. Still, we must remember that only the human nature of our Lord was capable of temptation. He was in all points tempted *like as we are:* as the first Adam was, and by the same agent. And He prepared for His temptation by

I. *Baptism.* This *was needed,* that in all points He

might be furnished, as well as tempted, *as we are*. Baptism was not needed by Him, but it is by us; and therefore He submitted to it. S. Matth. iii. 15, cf. xvii. 26, 27.[1] He was acknowledged at His baptism as the "beloved SON," to show that we are thereby made "children of GOD." He returned from Baptism full of the HOLY GHOST, to show us that we too are then filled with the HOLY GHOST. We are apt, however, to think that if Baptism keep not Satan altogether away from us, it must be nothing. But it kept him not away from our LORD Himself. It gives the power to overcome—not the victory, which we must achieve by using the grace which it confers. "Since our LORD did and suffered all things for our learning, He endured this upleading (ἀναγωγῆς, see S. Matth. iii. 1,) also, and His struggle with the devil, that every baptized person, though he should be subjected to the greatest temptations, should not be disturbed, as by an unexpected event, but should abide courageously enduring all, as happening in natural sequence. For thou receivedst thy weapons, not to be idle, but to fight." (S. Chrysost. Hom. xiii. in Matthæum.)

II. *Fasting*. Herein teaching us to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey His godly motions in righteousness and true holiness (Collect); and originating and sanctioning the wisdom of the Church in the appointment of the present season, to keep her watchful against her enemy.

The manner of Satan's temptation was that which he employs against *us*, for our LORD was *in all points* tempted *like as we are*. Satan tempted Him first by

I. *The Flesh*. As there were no evil inclinations in JESUS, the devil could only assail Him through the human, though innocent, sensation of hunger, which His prolonged fast had produced. He Who created and

[1] The term ἡμῖν clearly indicates that he spoke as one of mankind, *whose* duty it was to do whatever GOD had commanded.

upheld all things by the Word of His power (Heb. i. 3,) could have changed to bread the stones of the wilderness; but to have done so in His human character would have been to distrust His heavenly FATHER. Therefore He replied, S. Luke iv. 4. This is the temptation of want, of adversity. The tempter suggests, "You are no children of GOD, for He would not permit His children to suffer;" or, "There is no GOD—if there were, you would not suffer thus;" or, "GOD is not good—if He were, He would not thus afflict." But we must answer all this by observing that the present life is not our inheritance; its troubles are transient, and are kindly sent. There is a happy life for us, and even begun on earth too, by believing and obeying "every word that proceedeth out of the mouth of GOD." We must follow no inclination that has not this sanction.

II.[1] *The World.* When we have overcome the temptations of adversity, he tempts us next by the opposite—he set before our LORD, "all the kingdoms of the world," and offered them in exchange for divine worship. When worldly gain, or any worldly object tempts us to sin, (which is worshipping the devil,) let us instantly meet the tempter with S. Luke iv. 8.

III. *Influence purely Satanical.* S. Luke iv. 9—11, When we have resisted temptations from the opposite quarters of distress and affluence, the devil assails us with spiritual pride. Conscious of success and of sincerity, we deem ourselves above danger of falling.

[1] S. Matthew and S. Luke observe an opposite order in the two last temptations. S. Luke's order is here followed, 1, because he professes (S. Luke i. 3, see viii. 1, and Acts iii. 24; xi. 4,) to give his narrative *καθεξῆς*, ("ordine, *continuâ* serie," Schleusn. in voc.,) an expression which may sometimes, perhaps, be pressed too far, but which ought to turn the balance, *cæteris paribus:* and 2, because the order is natural. The devil tempts by others, before he comes forward by himself; and spiritual pride (a sin especially Satanical) is most easily excited when we find we have *made attainments in religion.*

S. Matth. xxvi. 33. He sets us therefore on the pinnacle of the Temple, places us in our conceit above the Church—above Sacraments, ordinances, means; inflates us with self-sufficiency and arrogance, with his whole self and spirit, that our fall may be the more fatal, and where we may be in most danger of falling. As we have defended ourselves with the sword of the Spirit, he too will use that weapon for our destruction. 2 S. Pet. iii. 16; 2 Cor. xi. 14. When GOD says, 2 S. Pet. i. 10, 1 Cor. x. 12, Phil. ii. 12, Ps. iv. 4, Ezek. xviii. 4, the enemy, as of old, says, "Ye shall not surely die; (Gen. iii. 4;) ye are children of GOD, elect, predestinate; ye cannot fall finally. Do you doubt it? make trial: plunge over the precipice into the gulf of sin: is it not written, Ps. xci. 11?" If we yield to this last deceit, will GOD account aught of our previous fidelity? Will He pardon because we have been deceived by misapplication of the Word of GOD? He might work a miracle to save a sinner, but cannot be expected to save a sinner that He may work a miracle. It might prove the Divine legation of JESUS to leap from the pinnacle of the Temple, and be borne in safety to the ground by the messengers of the Almighty; but it would have been tempting GOD—and therefore our LORD would not do it. Whenever the devil would tempt us to put GOD's mercy to trial, to sin that grace may abound, (Rom. vi. 1,) and especially when he would pervert Holy Scripture to persuade us, (2 Cor. xi. 3, 14,) we must wrench the sword of the Spirit from his hand—answer him out of Holy Scripture itself. For the devil, by appealing to Scripture, did not drive our LORD from Scripture ground. Scripture may be perverted to our destruction, but only if we are unteachable or unstable. (See Outl. xvii.)[1] It is

[1] Nothing is more common than this perversion of Holy Scripture by ignorant or evil people. It is generally effected by *dissociating* words from their context, and thereby giving them a *different*, or even opposite meaning. The blessing of angelic

important to remember that He Who could have dismissed Satan by a word, chose, in His wisdom, as our Example, to foil him by the written Truth. "How easy would it have been for our SAVIOUR to have confounded Satan by the power of His Godhead! but He chooses rather to vanquish him by the sword of the Spirit, that He might teach us how to resist and overcome the powers of darkness. If He had subdued Satan by the Almighty power of the Deity, we might have had what to wonder at, not what to imitate; now He useth that weapon which may be familiar unto us, that He may teach our weakness how to be victorious. Nothing in earth can beat the forces of hell but the Word of GOD. How carefully should we furnish ourselves with this powerful munition! how should our hearts and mouths be full of it!" (Bp. Hall's Contemplations on the New Test., II. 3.)

When we have repelled the devil once, we have not repelled him once for all; (S. Luke iv. 13; xxii. 53; S. John xii. 27; xiv. 30;) but we have weakened him, and gained strength ourselves. "Thy Will be done" overrules "Lead us not into temptation," (S. Matth. xxvi. 42,) and it may be sometimes GOD'S will that we should be tempted, though not tempted of Him. (S. James i. 13.) Such was the instance of Job, (Job i. 12; ii. 6,) of S. Paul, (2 Cor. xii. 7,) and even of the beloved SON. How then should we promise ourselves exemption? But we shall have the guidance of the Spirit, (S. Luke iv. 1; Job ii. 10; 2 Cor. xii. 9,) and the ministration of the holy Angels. (S. Matth. iv. 11; Heb. i. 14.)

There is abundant encouragement, therefore, to

guardianship promised in Psalm xci. belongs to one who has made the LORD his habitation. The moment, therefore, that he quits that habitation, the promise is void. But this only appears from the study of the Psalm itself. A more notable instance, perhaps, may be found in 1 Cor. xi. 27, 29, perpetually quoted against receiving *the Holy Eucharist*, while the verse between is *passed silently over.*

come boldly to the Throne of Grace to obtain mercy and find grace to help in the time of need—boldly, because through the merits of the SAVIOUR. For, S. Matth. xxiv. 13.

[The XIIIth Homily of S. Chrysostom on S. Matthew's Gospel, quoted above, is full of the noblest materials for this subject, and worthy of all study; and Bishop Hall's Contemplation, also cited, will afford the preacher valuable assistance.]

XXIV.

Second Sunday in Lent.

ject. Esau and Jacob.
t. Heb. xii. 17. "Ye know how that afterward, when he have inherited the blessing, he was rejected; for he found ace of repentance, though he sought it carefully with tears."
strative Scriptures and Texts. Gen. xxv. 29, seqq.; xxvii.; i. 2, 3;[1] Rom. ix. 10—13;[1] Rev. xxii. 11.
ncipal Words. *εὐλογίαν—ἀπεδοκιμάσθη—μετανοίας.*

s text is one of difficulty and terror to many. It rrible, indeed, and therefore suited to the consition of a stern and austere season,—when the rch sets before men the terror of the LORD, that may lead them to salvation. (2 Cor. v. 11.)
ut the terror of the text is not what is commonly posed—the doctrine that it is possible to seek reance carefully, and even with tears, and yet not it. Repentance, no doubt, is GOD's gift (Acts 1; 2 Tim. ii. 25), which He may withhold, and ch those who delay it tempt Him to withhold. But n persons do not seek it carefully with tears. If e is grace enough thus to seek, there is grace to

[1] These texts are evidently spoken of the nations, not of the ons. The words "the children" in the latter text are not in Greek, and the ellipsis should be supplied, "nations." Gen. 23. In regard to the expression "hated," see Schleusn. *μισέω*, who observes, "*μισέω*, per *μειώσειν*, *minus* diligo . . . ὲ Ἡσαῦ ἐμίσησα, Esauum verò *postposui*." He gives many mples to this effect, and adds, "Ita ּשָׂנֵא pro *minus amare* poni- Gen. xxix. 31, coll. v. *30; Deut.* xxi. 15; Prov. xxv. 17."
S. Jerome *on Mal. i. 3.*

find. The text has no terror for the humble penitent. Isa. xlii. 3, cf. S. Matth. xii. 20.

The text is spoken of Esau. Esau was by birth heir of many privileges—his father's special blessing, the family priesthood and precedency, the ancestry of the chosen people, and thus too of Him that was to come. Rom. ix. 4, 5. Yet for all these distinctions he had so little regard that he was ready to part with them for "one morsel of meat." It pleased GOD to take him at his own word. His appetite gratified, and the birthright despised, he thought nothing of the loss. But this could not be always. Forty years afterwards Isaac intended to give his blessing to the firstborn before he died. Esau had forgotten, or wished to forget, the bargain by which he had forfeited all. But Jacob had not forgotten—and though he practised a deceit,[1] it was not a fraud—for he did but thereby secure what was his covenanted right, of which his brother was about to defraud him: and GOD permitted the deceit to succeed against one who had been so careless and profane. Esau now "found no place of repentance," (*τόπον μετανοίας*, no opportunity of changing his *father's* intent, or practically recalling his long-forgotten error.) Now he saw the true value of the birthright. Now "he would have inherited the blessing"—now "he sought it carefully with tears." Now he would have given the whole world for what he once parted with "for one morsel of meat." But all his strong crying and

[1] Those who wish to acquaint themselves with the patristic view of this and similar transactions, will do well to study the learned and thoughtful tract, Tracts for the Times, No. 89, iv. 18. Meantime we may observe that Holy Scripture nowhere commends Jacob's *conduct*, either in the matter of the birthright or that of the blessing. It is his worthy appreciation of the benefit, with Esau's profane contempt of it, that is noted. And Jacob was the victim of deceit all his life long. Gen. xxix. 23, 27; xxxi. 7; xxxiv. 30; xxxv. 22; xxxvii. 31—34; xlii. 36; xlvii. 9. *We can scarcely* be wrong in saying with good Bp. Hall, "I love *Jacob's blessing*, but I hate his lie."

tears could not make his father change his determination. For now the matter was of GOD. The birthright was gone for ever, and he had the anguish to reflect that the deed was all his own.

The Apostle in the text, and the Church in her Lectionary, set this history before us as a warning, especially at this time of heart-searching and self-condemnation. There are among Christians roots of bitterness, like Esau, whose example is dangerous, and concurs with *our* treacherous hearts. We have received a birthright, a blessing, an inheritance, "a new birth unto righteousness," in Holy Baptism. S. John iii. 5. Esau's birthright was earthly—ours heavenly. Rom. viii. 17; Eph. i. 11, 18; Col. i. 12; 1 S. Pet. i. 3, 4; iii. 9; Heb. vi. 12; ix. 15. If Esau inherited some privileges, the Christian inherits all things. Rev. xxi. 7. If Esau would have been the forefather of CHRIST according to the flesh, the Christian is CHRIST'S member by the Spirit. Eph. v. 30. If Esau would have inherited the blessing of his earthly father Isaac, the Christian will inherit the blessing of his FATHER in heaven. S. Matth. xxv. 34. This glorious birthright many profanely sell for a morsel of meat, for the gratifications of sin, worldliness, idleness. Esau fainted under the labours of his day, and man faints beneath the requirements of Christian duty, and is too ready to exclaim, "What profit shall this birthright do unto me?" (Gen. xxv. 32,) and then yields up his title to the heavenly treasure. Then he goes on in sin, without remorse, thoughtless of the birthright, or forgetful that it is parted with. But this cannot be for ever. The hour of death arrives. Then he sees the blessing is forfeited—and then its true import too is seen. No man thinks lightly of it *then*. There may be no love of GOD, change of heart, hatred of sin; but there is a fearful expectation of judgment (Heb. x. 26, 27,) and worlds would men give to have the birthright again. *But they* find no place of *repentance with their* FATHER. Numb. xxiii. 19. If,

however, there be such a thing as a real dying-hour repentance, which must be matter of grave doubt, there is one time when we are sure repentance must be excluded. When the Judge shall bless the heirs of eternal life, those who have sold their birthright will cry bitterly "Bless me, even me also." But they will find no place of repentance, no means of changing the FATHER'S mind. S. Luke xiii. 25—28. The birthright, like Esau's, will be gone for ever.

This is the true tenour of the text. It does not discourage repentance—no text can encourage it more. Its stern tones lovingly give warning "lest any man fail of the grace of GOD" after Esau's example, and part with heaven for the world.

It is right and wise to make provision for temporal requirements; still the provision may never be needed. Not so as regards hereafter. Death and Judgment are complete certainties—no provision for these can be needless, or thrown away. A morsel of meat to a starving man is a great temptation; yet let him know that, if he will restrain his appetite for one hour, he shall possess a kingdom, will he not refrain? If Esau's hunger had occurred when his father was preparing to bless him, would he have sold his birthright even for a royal feast? No—he thought the time of the inheritance far distant, and he knew his need was urgent. "Profane persons" do not really think that sin is better than heaven, or that a few short years of self-will are compensation for an eternity of torment. Were they sure that they would enter heaven at the first resistance they would assuredly resist. But the time of death is uncertain, and, as they think, distant; thus the near world puts the distant birthright out of sight;[1] or they think, if

[1] "One finger's breadth at hand will mar
A world of light in heaven afar,
A mote eclipse a glorious star,
An eyelid hide the sky."
Lyra Innocentium, II. 6.

they sell it, it will be restored to them. The worldly says he must provide for his family—so he must—but he must provide for his soul. He can do both. (See Outline xiv.)

"But GOD is merciful." Yes, brethren! so merciful that, even now, he who has sold his birthright shall have it again, if he hate the profane bargain, the miserable price, and return in faith to the "fountain opened for sin and uncleanness" (Zech. xiii. 1,) repent, confess, make restitution, deny ungodliness and worldly lusts, live soberly, righteously, godly (Tit. ii. 12.) Lev. xxv. 13. GOD *is* merciful! and in mercy has caused the text to be written for our learning, lest we fail of His mercy and our birthright. Let none say, "I will repent hereafter." Are you more likely to repent after years of postponement? Esau went on for forty years without once repenting—nay even in the belief that he might have the birthright after all. And he would doubtless have gone on in the same state of mind for fifty, sixty, or even a hundred years. Men who live away from CHRIST all their lives suppose heaven is to be theirs at last. Those who see not the need of repentance at once rarely see it until too late—"too late to cry for mercy when it is the time of justice." (Commin. Service.) Prov. i. 24, seqq.; S. Matth. xxv. 10—12; S. Luke xiii. 24—28.

One of the great sins of the Hebrew Christians was absence from public worship, and thus parting with the priestly privilege of their birthright. "For Esau to sell this sacred privilege for one mess of pottage; to undervalue this prerogative of offering to GOD so vilely, out of a little present impatience, and proportionably for the Hebrew Christians, for a poor secular end, viz. to rid themselves of a little persecution or affliction for the Gospel . . . . to part with that privilege of priests which belongs to all Christians . . . this will easily be acknowledged to be an act of great *profaneness.*" (*Hammond* in locum.) But if it

was profane in them, who had the excuse of persecution even to the death, what is it to us, who have no better excuse than idleness, or clothing, or some such wicked folly? The pleasures of GOD's house (Ps. xxxvi. 8, P. B. V.) will be known one day—see that it be not one day too late! You may neglect the most blessed Sacrament, the medicine of immortality, for wicked custom's sake, or other profane cause; now you will understand and feel the truth of the awful words, S. John vi. 53. Sell not then your inheritance for one morsel of meat, idleness, folly—sin! If you hunger and thirst after sinful indulgence, if you faint under your burdens, resist temptation in your LORD's words, S. Matth. iv. 4. Believe and do all that Holy Scripture teaches, with your eye fixed on the eternal birthright (2 Cor. iv. 18;) and when the disobedient, too late, seek it carefully with tears, you shall receive the blessing from the LORD, and righteousness from the GOD of your salvation. (Ps. xxiv. 5.)

[Bp. Hall's Contemplation on the Old Testament, III. 1, is a good study for this subject. There is also a Tract in Bp. Sherlock's works, entitled "Jacob and Esau," which the preacher will find useful.]

XXV.

Third Sunday in Lent.

ject. The history of Joseph.
t. Gen. xlix. 22. "Joseph is a fruitful bough."
trative Scriptures and Texts. Gen. xxxvii., xxxix.—l.; xxxiii. 13—16; Ps. cv. 17—23; Acts vii. 9—16; Heb. 22; Ecclus. xlix. 15.
cipal Words. בֵּן פֹּרָת יוֹסֵף, each word emphatic.—The word at be rendered "Son," as the LXX—ΥΙΟΣ *ηὐξημένος* Ἰωσήφ. en. xlviii. 19, and Deut. xxxiii. 17.

Old Testament Lessons for Lent have been ght by some to show little of the spirit of the n—and it appears to such minds strange that Ecclesiastes, Lamentations, Jonah, or other ons of Holy Scripture, setting forth penitential ws and their reward, should not rather have been ted. Yet there is a truly Lenten principle per- g these Lessons. They are arranged with special ence to Easter, the point of sight of the Church ndar, as Lent itself is introductory to that fes- 1 Isaac, and the most eminent men of the nation,

Upon Septuagesima Sunday Genesis is begun, because then the time of penance and mortification, to which Genesis best, as treating of the original of our misery by the fall of , and of God's severe judgment upon the world for sin. hich reason the reading of this book was affixed to Lent, in the primitive ages of the Church." (Wheatly on the ion Prayer, iii. § 4, and references to S. Chrysostom there.) "Tracts for the Times," No. 13, where this subject is well oughtfully worked out, and the danger of tampering with inciple *of the Lectionary shown.*

appear as types of CHRIST, and as illustrations of the history of the soul. On Easter Day, Israel, like his LORD, goes forth from bondage, rising victorious from the sepulchre of the sea, 1 Cor. x. 1; Col. ii. 12. Abraham, Isaac, Jacob, Joseph, and Moses, are all types of CHRIST, and all appear in the Lenten Lessons. Joseph occupies two Sundays. The text is the dying benediction of Jacob, and may be treated as an intimation of the fruitfulness inherent in the history of Joseph.

Viewed under this light, the life of Joseph may be divided into—

I. *His abode with his father.* Gen. xxxvii. 3; S. Matth. iii. 17; S. John xvii. 5, 24. See Prov. viii. 30. As Holy Scripture says little about our LORD, until He was sent to His brethren the children of Israel, (S. John i. 11; S. Matth. xv. 24; Acts iii. 26,) so little is said of Joseph before *he* was sent to *his* brethren the children of Israel. If then there is little to be instanced in this part of Joseph's history, that very circumstance accords with the parallel.

II. *His humiliation.* His father sends him to his brethren; and them, the children of Israel, Gen. xxxvii. 13, 14. (See I.) His brethren envied him, Gen. xxxvii. 11; S. Matth. xxvii. 18. They hated him without a cause, Gen. xxxvii. 4; S. John xv. 25. He was the shepherd of his father's flock, Gen. xxxvii. 2; Zech. xiii. 7; and a good shepherd, S. John x. 15. His brethren who sold him were shepherds, Gen. xxxvii. 2, 12; S. Matth. xxvii. 1, 2. Their envy was excited because he foretold his future exaltation, Gen. xxxvii. 5—10; S. Matth. xxvi. 64—66. They compassed his death, Gen. xxxvii. 19, 20; S. Matth. xxi. 37, 38, and delivered him to the Gentiles, Gen. xxxvii. 28; S. Matth. xxvii. 1, 2. They stripped him, Gen. xxxvii. 23; S. Matth. xxvii. 28, and cast him into a dry pit, Gen. xxxvii. 24; *Zech. ix. 11.* Here he passes into slavery, Phil. ii. 7,

On a false accusation,[1] (Gen. xxxix. 17, 18; S. Matth. xxvi. 60, 61,) he is laid in a dungeon, emblem of the grave. And in all this we never find him murmuring or resisting, 1 S. Pet. ii. 23.

III. *His exaltation.* He is set over all the land, Gen. xli. 41; S. Matth. xxviii. 18. He receives a new name, and they cry before him, "Bow the knee," Gen. xli. 45, 43; Phil. ii. 9—11. His brethren thought evil against him, but he turned it to their good, Gen. l. 20; Acts ii. 22, seqq. If Joseph speaks comfort, (Gen. l. 21,) CHRIST gives the COMFORTER. If Joseph says, Gen. l. 21, S. Peter says, on behalf of his Master, Acts ii. 38, 39. There was no bread to be had, no life indeed, but from the hand of Joseph, Gen. xlii. 6. Those who came not to him must die. This Jacob acknowledged, or he would not have parted with Benjamin. S. John vi. 35, 48—51. He is called "a fruitful bough."[2] (Text, Isa. xi. נֵצֶר, חֹטֶר. Jer. xxiii. 5, xxxiii. 15, Zech. iii. 8, צֶמַח) "His bow abode in strength," Gen. xlix. 24; Rev. vi. 2.

It is no valid objection that *all* the particulars of Joseph's life have not this reference. A type is a shadow, not a picture. The outline, not the filling

[1] As this is an essential point in Joseph's history, and especially in his typical character, Gen. xxxix. could not have been omitted in the Lectionary; which fact is a sufficient answer to some over-delicate objections; not to mention that "the Archbishop's" (Parker) "choice may have been influenced, (in subordination, however, to the great principle,) by the connection of this portion of history with some offence which required warning, but, from the weakness of human nature, was very likely to pass unnoticed. The thirty-fourth of Genesis and the fifth of Jeremiah, are instances. When men shrink from reading those chapters, they bear witness instinctively to the wisdom and kindness of the Church in ordering them to be read." ("Tracts for the Times," No. 13.)

[2] If the text be rendered "a fruitful *Son*," we have at once the description of the SON of GOD, whose spiritual children are innumerable. Ps. xlv. 16; Isa. liii. 10. Compare Gen. xlix. 16 with Gal. iii. 16.

up and colouring, is the point to be considered. Enough if there be that decided resemblance which evidences the presence of one counsel, one design. The above resemblances are too minute to be accidental.

The history of Joseph, then, and the patriarchal history, conduce to the object of the season, the contemplation of CHRIST crucified, the expectation of CHRIST arisen. Joseph, in this typical view, speaks to us of our sinfulness, our destitution, our visitations, and CHRIST's mercy. We, His brethren, (Heb. ii. 11, 12, and passim,) have crucified Him, Isa. liii. 4—6; Heb. ii. 17. To acknowledge this, and to repent, the present provisions of the Church admonish us. He knows His brethren, but makes Himself strange, and speaks roughly unto them, (Gen. xlii. 7,) in outward chastisements, and in the terrors of the Law, till we confess, Gen. xlii. 21. We see how heinous it is to have been entreated daily by the Holy Scripture, by the Church, by Providence, by the Spirit in our consciences, to look upon the anguish of CHRIST's soul, and not to heed, (Lam. i. 12,) living as though He had not died for us, or with so little thought of the fact, that the little we heed only condemns us for the much we neglect. We acknowledge our guilt, and we accept of our punishment as the effect and retribution of our sin. "Nothing doth so powerfully call home the conscience as affliction, neither need there any other art of memory for sin, besides misery." (Bp. Hall's Contemplations on the Old Testament, II. 5.) When these feelings and their consequences become practical and fundamental principles within us, then He makes Himself known to us. Meantime, tokens of His love are not wanting. While Joseph's brethren were not as yet permitted to know him, he supplied food without cost for their households, and entertained them royally at his table; and while the face of our *gracious* SAVIOUR seems averted, He is yet supplying *our needs* without money and without price, (Isa. lv.

1,) and His Table too is open to us. Calamities may beset us, till we say with Jacob, "All these things are against me," (Gen. xlii. 36.) Yet these same things shall be all working for us, keeping us humble and steadfast, and they will soon appear as loving as they are wise and holy. S. Luke xix. 41; Gen. xlv. 2, 14, 15. All His chastisements are tending to bring us to the blessed time, when He shall say to us, "Come near to me, I pray you:" (Gen. xlv. 4:) "your eyes see that it is My mouth that speaketh unto you," (Gen. xlv. 12;) 1 S. John iii. 2.

Meantime, let us do as did Jacob, Gen. xliii. 11. A poor present, truly, that, to the Governor of all Egypt! Jacob knew it well; but he knew also it was the best his poor country could afford; "the best fruit of the land," he directed it to be. And if he did his best, he did all he could. Our best deeds do not weigh even this consideration in CHRIST'S sight; yet they are what we can bring; and He will accept them, and commend the giver, S. Mark xiv. 8. Only we must *really* do what we can—bring our *best;* and as Jacob did not send away his offering without prayer, (Gen. xliii. 14,) so neither should we. Finally, let us copy Jacob in his resignation, (ibid.) 1 Sam. iii. 18; Job i. 21; ii. 10; Isa. xxxix. 8. What seemeth good to GOD is good, and alone is good. To bring our minds to this conviction while calamity is absent and unexpected, will be the best means of meeting it when it comes; while, should it not come, its absence will be felt matter for special thanksgiving. This is the spirit of this day's Collect. Lam. iii. 39. It looks to a merciful relief through the comfort of GOD'S grace, and the intercession of His SON.

Observe, too, that although the guilty brethren of Joseph were pardoned and received by him, Benjamin, the innocent brother, was favoured and distinguished, Gen. xliii. 34; xlv. 22. Repentance is good, but the less it is needed the better. It restores us to heaven and to *favour; but not to the same* mansion and the

same favour from which we are fallen. Unless it be very exceptional indeed, it does not even approach such a restoration. It can never be a regeneration. There is but "one Baptism," (Eph. iv. 5.) Let the young especially, whose opportunities and dangers are greatest, bear this in mind.[1] Thus shall their youth be pure and cheerful, maturity serene, old age blessed, death peaceful, eternity glorious. The returning prodigal found a father's welcome; but the dutiful son alone received the distinguished blessing, "Son, thou art ever with me, and all that I have is thine," (S. Luke xv. 31.)

[1] If a Confirmation approaches, this will be a favourable occasion for enlarging on the preparation required.

XXVI.

Fourth Sunday in Lent.

Subject. The Two Covenants.

Text. Gal. iv. 23, 24. "He who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory."

Illustrative Scriptures. Gen. xvi., xxi. On the relations of the Law and the Gospel, study the Epistles to the Romans and Galatians.

Principal Word. ἀλληγορούμενα.

THE Galatians were converted by S. Paul; but after his departure they were visited by some Jewish converts, who persuaded them that the whole Mosaic law was necessary to a Christian's salvation. (See Acts xv. 1;) Gal. i. 6, 7. They kept the Jewish Sabbath, as well as the LORD'S Day, and indeed lived as Jews, Gal. iv. 10. S. Paul was tender towards the Judaizing Christians at Rome, (Rom. xiv., xv.) because they did not consider the Jewish ceremonies essential, and did not wish to impose them on others; but even then he asserts the liberty of the Christian Church. The case of the Galatian Judaizers was, however, different—they insisted on laying the whole weight of the Levitical Law on the Gentile converts, and that, too, as an essential part of the Gospel. But the Law was only an introductory dispensation, adapted to the Church's minority, and not to be imposed on her after attainment of full age. It was doubtless the best that could be devised for the Church's childhood; but to im*pose it on her when mature*, was to bring

her into bondage. Moreover, if the Law had any part in the justification of Christians, the Gospel was valueless. Every circumcised person was bound to do the whole Law; but this no man ever did or could. The Law then could not justify. In fact, it was in some sense given that its weakness might be shown, and the world driven to take refuge in CHRIST by faith, Gal. iii. 23. To trust the Law after the Gospel was come, was to distrust the Gospel.

The Apostle reminds the advocates of a Judaizing Christianity that the Law was not even the earliest divine dispensation. There was a covenant "in CHRIST," made with Abraham 430 years before the law, and which the law did not, could not, disannul. But, to meet his opponents on their own ground, he calls their attention to what the Lawgiver himself had recorded. From the dealings of the Unchangeable with one family might be inferred His dealings with the world. As He had acted in the case of the two sons, He might in that of the two dispensations. This is what is meant by the expression, "These things are an allegory"—these transactions are capable of being applied to another subject, and in a different sense—not that the primary historical meaning is untrue—but that it may serve to illustrate another matter, and may be lawfully and advantageously so applied.[1] "By an unusual application of a word he calls the type an allegory. The purport is, This history not only sets forth what appears, but conveys other [truths,] (ΑΛΛΑ τινὰ ΑΝΑΓΟΡΕΥΕΙ,) whence it is called an allegory, (ΑΛΛΗΓΟΡΙΑ.) And what does it convey? These present truths." (S. Chrysost. in loc.,) who then proceeds to explain the text *in substance* as follows:—

The Apostle's argument is—You Jews consider yourselves the seed of Abraham, to whom the pro-

[1] "Hæc narratio Mosis alium sensum sublimiorem admittit, *quam ipsa* verba propriè intellecta monstrant; seu, ad nostram *rem accommodari* potest." Schleusn. voc. ἀλληγορέω.

mises were made, (S. John viii. 33,) and therefore your religion necessary to obtaining the promises. You are, it is allowed, Abraham's seed, (ibid. 37;) but the Scripture itself testifies that *all* Abraham's seed do not inherit the promise—for Ishmael and his descendants are Abraham's seed, and yet not in the covenant, but even excluded from the inheritance, though Ishmael was the first-born. And this analogy appears in the two Covenants. Hagar was a slave, and a slave "gendereth to bondage;" a slave's children are slaves also. She well represents Mount Sinai, the source of the Law, a servile dispensation, its ritual and requirements burdensome, (Acts xv. 10,) its conditions stern and unbending, its tone severe and condemnatory. The son of Hagar was for a long time the only seed of Abraham; the disciples of the Law, the Israelites, were, for a long time, the only people within the Abrahamic Covenant. But as Abraham afterwards had a son by the freewoman, so it pleased God to introduce a new dispensation, eminently free; unencumbered with the wearisome details of the Law —offering salvation as a free gift, (Rom. v. vi.,) freeing from the slavery, guilt and penalty of sin, (S. John viii. 32, 34—36.) This came forth from Jerusalem—but from "Jerusalem which is above." As Sarah had been long barren, but bore at last, so concerning this dispensation it had been written, Isa. liv. 1; Ps. cxiii. 9. "The Church was not only, like Sarah, first barren, then abundantly fruitful; but also resembled Sarah in the manner of her maternity; for as the latter became a mother, not by nature, but by the promise of God, so in our regeneration, not nature, but the words of God, (which the faithful know,) spoken by the priest, even these, in the bath of water, as in a womb, fashion and bring to birth the baptized." (S. Chrysost. ubi supra.) As Ishmael mocked Isaac, so did the Jews persecute the infant Church, and try to bring it into their bondage; but as the *son of the bondwoman* was cast out, so were

the Jews cast out of the inheritance and the covenant. The son of the bondwoman could not be heir with the son of the freewoman—the slave of the Law with the servant of the Gospel. The Law was gone by; it was only a covenant of penalties to those who held it; the covenant of promise was with the Church.

Although no Christian will now stand up for the perpetuity of the Mosaic Code, the text is not without its use for us. Rom. xv. 4; 2 Tim. iii. 15—17. It teaches—

I. *The mystical significance of Holy Scripture.*

Glimpses of this hidden wisdom sometimes come to the surface, as in the text, assuring us that, where they do not, it lies beneath. Where gold is found in the stones of the soil, there, be sure, is a mine below. The destinies of the Church, and of every Christian soul, may be read in the history of Israel, 1 Cor. x. 1—11. (See last Outline.) David speaks of his sorrows in terms which do not apply to him at all, but do fully so to the SAVIOUR: Ps. xxii. 16, 18; lxix. 21, and passim. Isaiah speaks of a child to be immediately born, in terms however which can only fully apply to CHRIST, Isa. vii. 14. The prophets announce the fall of Babylon; Babylon is fallen; and yet we know their predictions are not yet fully accomplished, Rev. xviii. Our LORD predicts the fall of Jerusalem; but yet in terms which will not receive their entire fulfilment until the end of the world, S. Matth. xxiv. The ceremonies of the Law, and many Old Testament personages, are admitted to be typical. Where shall we set the limit? The ancient Church saw mystery in everything—perhaps from the diligence of her search—perhaps holding some explanations imparted by her first teachers. Where we find a very general and consentient view, we may infer this latter to have been the case. Our LORD commands us to "*search the* Scriptures." (S. John v. 39.) The Jews *read them, but found* not CHRIST: the Bereans *searched*,

and found Him, (Acts xvii. 11.) No doubt there is danger on the side of extravagant and fanciful interpretation—putting our own ideas in the place of Scriptural truth. But this may be avoided by (1.) never being positive where Scripture is not express; and (2.) never questioning the truth of the literal history, although capable of mystical application; (3.) never interpreting one passage so as to contradict another, (Art. xx.,) or the sense of the Catholic Church. We must not, however, read the Book of God as we would any human book. We must, when we take it up, heed the warning to Moses, Exod. iii. 5. As God dwelt veiled in the Word His Son, so does He in His Word the Scripture. There is just that mixture of light and darkness in Scripture which serves to indicate its Author. Comp. 1 S. John i. 5 with Ps. xcvii. 2; texts which S. Paul reconciles by telling us that the divine light is darkness to us from our infirmity, which forbids us to approach it, 1 Tim. vi. 16; Exod. xxxiii. 20. And yet is God well pleased with the prayer, when that of a reverent and obedient heart, "I beseech Thee, show me Thy glory." Exod. xxxiii. 18.

II. *That salvation is not of the Law, but by promise.*

Salvation by faith is a truth sorely abused. Men speak as if they could be saved by believing the Bible, while they live like heathens and infidels. But this is the abuse. Belief is not Faith. S. James ii. 19. None can *search* the Epistle to the Galatians, and fail to perceive that the faith on which it insists is one fruitful in good works. Nevertheless, the *covenant* is not that we shall be saved *by*, or *for the sake of*, what we do. Merciful it is, that so it should be. Were it otherwise, all must be ruined eternally. It was to honour and repair a broken Law that Christ came, suffered, died, rose, ascended: by accepting Him as sinners restored by Him, and by being baptized into Him, we become children of the freewoman, heirs of *Jerusalem which is above*, S. John viii. 36.

On this broad and strong foundation we may build the fabrick of Christian life and hope. Some may build in different proportions, and with different materials, (S. Matth. xiii. 23; xxv. 15; 1 Cor. iii. 12—15;) all, however, must work out our salvation, "every man according to his several ability."

But whatever may be a man's life in regard to morality, he must still ask on what his morality is grounded—whether he is endeavouring to bribe his God with an obedience which must be imperfect, and therefore unsound, or presenting his life a thank-offering in the faith of the Great Propitiation. This will determine whether he is a son of the bondwoman or of the free; to be cast out as Ishmael, or live, as Isaac, in the House of God for ever, (Ps. xxiii. 6.) But he who comes to Christ in fervent prayer, firm faith, entire self-abasement, shall escape the fate of Ishmael; for the promise is sure, S. John vi. 37.

[The Epistle of S. Barnabas is throughout an useful study for treatment of this subject.]

XXVII.

Fifth Sunday in Lent.

Text. Exod. iii. 14. "GOD said unto Moses, I AM THAT I AM; and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

Illustrative Texts. Exod. vi. 3; Deut. iv. 35, 39; vi. 4; xxxii. 39; Ps. xc. 2; Isa. xli. 4; xlii. 8; xliii. 10—12; xliv. 6; xlv. 5, 6, 18, 22; xlvi. 5, 9; xlviii. 12; Jer. x. 10; Mal. iii. 6; S. John i. 1, 3; iii. 13; vi. 62; viii. 58; xvii. 5, 24; Acts vii. 30—34; 1 Cor. viii. 4—6; Col. i. 12—18; 1 Tim. ii. 5; vi. 15, 16; Rev. i. 4, 8, 11, 17; ii. 8; iv. 8; xi. 17; xvi. 5; xxi. 6; xxii. 13. [The being of GOD is, of course, the foundation truth of Revelation; consequently, few texts, comparatively, can be here cited. These, however, will furnish out a good apparatus of matter for illustration of the subject.]

Principal Word. הָיָה. [The English version follows the LXX., Ἐγώ εἰμι ὁ Ὤν. Most grammarians consider this form the future. Professor Lee, however, treats it as a present. The purport of the text may be collected from the "ὁ Ἦν, καὶ ὁ Ὤν, καὶ ὁ Ἐρχόμενος" of Rev. iv. 8. Existence, independently of time, is the idea.]

WHEN our LORD'S time was approaching for Him to suffer and die, His disciples, with their preconceived notions of His temporal kingship, were about to endure a severe shock, imperilling their very faith. S. Matth. xvi. 21, 22; S. Luke xxiv. 21; Acts i. 6. It was needful that they should know the truth, before it should burst upon them, and that they should be prepared to receive it. This preparation our LORD gave several times in words. (See in particular 1st Series, Outlines xl., xli., xlii.) On one occasion, however, the *preparation was practical*. The three special

disciples were made witnesses of His glory, that they might, in His humiliation, remember what they had seen, and not be staggered in their faith respecting His nature and character. S. Luke ix. 28—45. In a like spirit the services of this day are conceived. While the thread of typical history is unbroken, a chapter is chosen for the Lesson, which, compared with the Gospel for the day, sets forth the Divinity of our LORD in the plainest language, and teaches us, amid the contemplation of His humiliation in the Holy Week, never to lose out of mind Who He was, Who endured such tribulation for us.

The being of a GOD seems to us the most evident of truths. Evident, however, as it undoubtedly is, even to most unbelievers, in Christian countries, it is not practically so, elsewhere. The existence of superior beings is indeed believed—but not that of one, self-existent Intelligence, Creator and Preserver of the universe. This belief had in a measure disappeared from the earth not long after the Flood: Abraham's family had, it is true, retained it, but it was there aided and expanded by a new revelation. It passed into Egypt with Jacob and his descendants. But it took no root there; and, after a long persecution on the part of the Egyptian sovereign, it had in great measure faded out of the minds of the Israelites themselves. They seemed to regard JEHOVAH as their tutelary deity, like those monstrous divinities which presided over the various provincials of the country which they inhabited.[1] From this spiritual as well

[1] "Quis nescit, Volusi Bithynice, qualia demens
Ægyptus portenta colat? crocodilon adorat
Pars hæc; illa pavet saturam serpentibus ibin;
Effigies sacri nitet aurea cercopitheci,
Dimidio magicæ resonant ubi Memnone chordæ,
Atque vetus Thebe centum jacet obruta portis.
Illic cæruleos, hic piscem fluminis, illic
Oppida tota canem venerantur, nemo Dianam.
Porrum et cæpe nefas violare, et frangere morsu."
Juv. Sat. xv. 1, seqq.

as temporal bondage it pleased GOD to deliver them by a new revelation. Moses, knowing that this would be the first question his countrymen would ask, requests to know by what name the Object of their future worship is to be described to them—Who was the GOD of their fathers. GOD answers in the words of the text. The Name designates

I. *Exclusiveness of nature.* GOD is that He is, and cannot properly be otherwise described. "He alone comprehends all things, being Himself incomprehensible; Who cannot be defined by word nor conceived by mind." (Hermas, Pastor. II. Mand. I.) Our term signifies "the *Good* Being." But that only designates Him by one quality. It is not a description or definition, and there can be none. Isa. xl. 18, 25. His own designation, like Himself, is the only true and expressive. He is that He is.

II. *Necessary and essential self-existence.* There never was, never could be, a time when GOD was not; never will be, never can be, a time when He can cease to be; and of Him alone this can be said.

III. *Immutability.* He is what He is, in an eternal present, and therefore can be no other. Mal. iii. 6; Rom. xi. 29.

IV. *Omnipotence.* (Taking the words in the future tense.) None but an all-powerful Being can say, "I will be what I will be."

The Being Who thus describes Himself is GOD the SON. "He was the Eternal LOGOS, or the Person Who said to Moses, 'I AM.'" (Whitby on S. John viii.) He is called the Angel (or Messenger) of the LORD. Exod. iii. 2; Acts vii. 30. This was indeed His office, to communicate His FATHER'S will to man; and hence He is called the WORD. The FATHER is never designated Angel or Messenger; but the SON is so frequently. Exod. xiv. 19; xxiii. 20, 21; Isa. lxiii. 9; Mal. iii. 1. That there may be no doubt, the SON claims the title of the text in the Gospel for the day. The Jews *so understood Him,* and He denied not that

they understood rightly, which He surely would have done, had He meant otherwise. (See Heb. i. 8—12; and the texts from the Revelation given above.)

CHRIST then, Whom we are soon to contemplate as humiliated and suffering man, is here set before us as Almighty and Everliving GOD, sending His servant to deliver His people out of bondage—prefiguring the deliverance of a wider Israel, even His Church, from a direr bondage, that of sin and Satan. (See last Outline.) For this purpose He sent forth His Apostles, and, after them, His ministers in succession to the end of the world. (S. Matth. xxviii. 19, 20; see 1st Series, Outl. xxxviii.) This is our confidence in our ministration, that we can each say, "I AM hath sent me unto you." And, because of this commission, you will not be deprived of the deliverance which the message conveys, though we should be personally unfaithful, (see 1st Series, Outl. lxxix. III., and references there,) unless through your own unfaithfulness. Use, beloved brethren, your inestimable privilege of the Church's ministrations, whoever may be the minister, not for his sake, but for the sake of his commission, "I AM hath sent me unto you;" and then you may rely on GOD Who giveth the increase. (1 Cor. iii. 7.)

Our commission to you is even that of Moses. GOD hath looked on the bondage and oppression wherewith Satan hath oppressed us. He hath heard our groaning, by reason of our bondage, hating our captivity, but without spirit or power to resist, (Rom. vii.,) and our cry is come up to Him, and (most surpassing mercy!) He is come down to deliver us! to bring us to a good land (S. John xiv. 2,) and a large, flowing with good things. (Isa. lv. 1, 2.) He will conquer all opposition. (Rom. viii. 37.) His Presence goes up with us, and He gives us rest. (Exod. xxxiii. 15.)

These promises are infinite. But Who is He that *makes them?* The Infinite—the I AM: the Self-

existent, the Everlasting, the Unchangeable, the Almighty. The children of Israel hearkened not unto Moses by reason of anguish of spirit, and cruel bondage, (Exod. vi. 9;) and some of our own generation will scarcely trust the glad tidings of deliverance, so fiercely does the adversary accuse them, and tempt them to despair. Yet is their deliverance certain, if they will accept it. Their past slavery, however abject, shall not disqualify them for freedom, unless they love their bondage, (Numb. xiv. 3, 4,) and adhere to it. S. John viii. 31, 32. (See last Outline.)

Yet we must not suppose that the way is so smooth that all who leave Egypt shall surely see Canaan,—that all who accept CHRIST'S deliverance shall certainly attain to His salvation. They shall indeed, if they continue; (Col. i. 21—23;) but the history shows they must persevere. (Heb. iii. 7—17; iv.) Out of all that great army that came out of Egypt, two only entered into the inheritance—even Moses himself, though received into glory, (S. Luke ix. 31,) was excluded, and for *one* sin! O brethren beloved, Heb. iv. 1! Follow the steps of your Leader, the Prophet like unto Moses, in all respects but that one! and so shall you rest in Paradise with Abraham, Isaac, and Jacob; for "the patriarchs still live, after so many thousand years of dissolution. No length of time can separate the souls of the just from their Maker." (Bp. Hall's Contemplations on the Old Test. iv. 3.) S. Luke xx. 37, 38. So shall you sing the song of Moses and of the Lamb, Rev. xv. 3.

[Good subjects for this day are,

1. Exod. iii. 22. The supposed borrowing of the Israelites from the Egyptians, which has been a stumblingblock. שָׁאַל merely signifies to *ask*. It is only seven times translated *borrow*, though it is a word of common occurrence, and very rarely *could* bear that sense: and three *of those* times it is in con-

nection with this transaction. It is true that the L
appear to countenance this interpretation in E
xii. 36, where they have ἔχρησαν, as the English has *l*
But they have rendered the text correctly, αἰτήσει.
is clear, however, that if the Kal form is not ne
sarily *borrow*, the Hiphhil form cannot necessarily
lend; neither indeed have we another example o
so rendered in the English Bible. The Israel
merely used a common practice among Oriental
tions, of requesting presents, as farewell token
good will, (1 Kings x. 13, where the same word לָ
is used, and neither is, nor could be, translated *borr*
and God was pleased specially to bless the custo
the present instance, when ornaments for His wor
and clothing for His people were required. Josep
understood the passage to signify *gifts*, not *loa*
δῶρα, (Antiqq. ii. 5.)

2. Exod. v. 23. The despondency of Moses
the people paralleled with that of the Christian
shrinks from the work assigned him, murmurs
afflictions, and half distrusts his Saviour beca
He does not manifestly appear for him. The h
lessness of Moses and of the people at first was
tended to show them both how powerless they w
in themselves, and then to lead them to that G
Whose power was engaged to deliver them.]

XXVIII.

Sunday next before Easter.

PALM SUNDAY.

Subject. Our LORD's triumphal entry into Jerusalem.

Text. S. John xii. 12, 13. "On the next day much people that was come to the feast, when they heard that JESUS was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried, Hosanna! blessed is the King of Israel that cometh in the Name of the LORD."

Illustrative Scriptures. Isa. lxii. 11; Zech. ii. 10; ix. 9; S. Matth. xxi. 1—11; S. Mark xi. 1—10; S. Luke xix. 29—40.

Principal Word. φοινίκων.

THE event of the text took place as on this day, (S. John xii. 1, 12,) whence the appellation of Palm Sunday. The palm is the well-known emblem of victory. Rev. vii. 9. The people who formed this procession therefore hailed JESUS as a Conqueror. Their words also prove that they regarded Him as SAVIOUR, King,[1] and (S. Matth. xxi. 11) Prophet. These were the characters which the Messiah was to sustain. In this capacity, therefore, they acknowledged Him, most of them, probably, with no higher ideas of that great Person, however, than such as were generally entertained by their countrymen; yet some, assuredly, with more spiritual views; (Outl. xxviii., iii., 1st Series;) and all receiving Him with willing

[1] Compare 2 Kings ix. 13 with S. Matth. xxi. 7, and the illustrations from profane writers *adduced* by Whitby on the latter text.

hearts as One Who had power to conquer, and power and will to save; Who came by Divine authority as their King, and was therefore entitled to their allegiance; as their Prophet, and therefore entitled to their faith. "And, no doubt, even thus much was for that time very acceptable to the FATHER of mercies. If we make profession of the truth according to our knowledge, though there be much imperfection in our apprehension and delivery, the mercy of our good GOD takes it well; not judging us for what we have not, but accepting us in what we have." (Bp. Hall's Contemplations on the New Test., iv. 25.)

Our belief is even the same as theirs, only with much clearer light and far higher conceptions. We may add knowledge to their zeal, enlightenment to their faith, hope to their joy, enlargement to their love.

We must therefore welcome JESUS as

I. *Conqueror.* Rev. vi. 2; xix. 11—16; Ps. xlv. 3—5; Isa. lix. 16—19. But the blood that stains His raiment is His own. (Rev. i. 5.) The sword that subdues all nations is the Word of His Power. (Rev. i. 16; Eph. vi. 17.) His rod of iron is love, strong as death. (Cant. viii. 6.) He treads the winepress of wrath that we may not have to tread it. (Isa. lxiii. 3.) To His victory He bids us follow with the glorified spirits of the faithful departed. Rom. viii. 37—39; 1 Cor. xv. 57.

He has conquered

1. *The world.* (Outl. xlii., 1st Series; Outl. xiii. and xxiii., 2nd Series.) This would be small comfort to us, had He not given us the power to overcome also. But this He has done. 1 S. John v. 5, 6. The world's allurements and tribulations are equally powerless against him who trusts and follows the Divine Conqueror. (Outl. xxxiii., 1st Series, I., II.) Ps. xxx. 5; 2 Cor. iv. 16—18.

2. *The prince of the world, the devil.* (Outl. lxix., *1st Series*; xiii. and xxiii., 2nd Series.) Heb. ii. 14;

Col. ii. 15. If we use the armour and weapons which our Captain has given us, (Eph. vi. 10—17,) we are sure, in His strength, to overcome.

3. *Death.* Isa. xxv. 8; Hos. xiii. 14; S. Luke vii. 14; viii. 54, 55; S. John v. 24; viii. 51; xi.; Rom. v. 21; 1 Cor. xv. 26, 54, 55; 2 Tim. i. 10; Rev. i. 18; ii. 11; xx. 6, 13, 14; xxi. 4.

II. *Saviour.* This is implied in His name. (S. Matth. i. 21.) S. Luke ii. 11; Isa. lxiii. 8. To receive Him in this character we must acknowledge

1. *Our need of salvation.* The cry, "Hosanna," "Save, we beseech Thee," (Outl. xxviii. III., 1st Series, note,) implied a sense of bondage, from which salvation was implored. The bondage itself might have existed; yet, if unfelt, the cry for salvation could not have arisen. The yoke of Rome was in the thoughts of the Jews; we recognise a more terrible bondage. S. John viii. 34; Rom. viii. 21. He who reflects on the holiness of GOD; on the price at which the Law was vindicated; on his own life in conjunction with these considerations; on his own helplessness in regard to sin; cannot but cry earnestly to the LORD JESUS, "Save, I beseech Thee!"

2. *His power to save.* For if we be not assured of this, no sense of our own weakness will send us to Him. Happily, Holy Scripture admits no doubt on this great subject. Isa. lxiii. 1; Heb. vii. 25; S. John iv. 42; Acts v. 31; xiii. 23; Phil. iii. 20; Tit. i. 4, ii. 13; 2 S. Pet. ii. 20; 1 S. John iv. 14.[1] And as He is a SAVIOUR, so is He the only SAVIOUR. Isa. xliii. 11; Hos. xiii. 4; S. John xiv. 6; Acts iv. 12. If we flee not to Him, we can seek to none other.

III. *King.*

In this character He claims from us the duty of subjects. Vainly do we trust in His power to save unless we obey Him. Heb. v. 9. We cannot offer Him a divided allegiance. S. Matth. vi. 24; 2 Cor. vi. 14—18.

[1] *Only a selection from an abundance of texts.*

IV. *Worthy our joyful and thankful adoration.* This was the character ascribed to our LORD on this occasion, and is indeed the summary of all. 1 Cor. xv. 57; 1 Thess. v. 16—18.

V. *Prophet.* This does not appear from the text, but from S. Matth. xxi. 11. Some Jews (S. John i. 21; vii. 40, 41) distinguished between the Prophet like unto Moses (Deut. xviii. 15, 18) and the Messiah. But the distinction was unreal, (Acts iii. 22; vii. 37,) and the Jews in this history did not make it. "They took branches of palms and olive trees, and spread their garments beneath [Him], showing that thenceforth they regarded Him as greater than *a* prophet," (S. Chrysost., Hom. xii. in Joannem,) i.e., as *the* Prophet. He is therefore to be heard in everything, (Deut. xviii. 19.) However mysterious the truths He may reveal, however incomprehensible or unacceptable to the carnal-minded, all must be unhesitatingly accepted, if we would accept as the Prophet the LORD Who comes to us this day. With these dispositions, let us go forth to meet the victorious Messiah. Heb. xiii. 13; Ps. xcviii.

But there is a reverse to the picture. While multitudes went forth to meet their SAVIOUR King, greater multitudes, apparently, stayed behind; and of these many were even plotting His death! And so it is in the spiritual Jerusalem. There are thousands who accompany Messiah's victorious march; and when the battle shall be over, and the day won, they shall enter His everlasting kingdom. Rev. vii. 9, 10. But there are more thousands who will not that He should reign over them, (S. Luke xix. 14,) who come not forth to meet Him, but plot in the dark chambers of their guilty hearts how they may crucify Him afresh. (Heb. vi. 6.) While faithful Christians, who know that, if they would partake Messiah's triumph, they must endure hardness, (2 Tim. ii. 3,) hallow this week, and especially its most solemn day, in the Church *and at home*, there are idlers, and "lovers of plea-

," (2 Tim. iii. 4,) who not content with indiffer-
at such a season, make it, and especially the
anniversary of their LORD'S death, a time of
ling and dissipation. These may read their doom
at of the sinners whom they imitate. S. Luke
27. Let us pray for them—convert them, if we
-but follow them—never! lest GOD, in just dis-
ure, hide from our eyes what we refused to be-
! (S. Luke xix. 42.) Exod. ix. 12, and passim.[1]
or. iv. 3, 4; Isa. lix. 9, 10; Jer. xiii. 16. The
of such a course is "the blackness of darkness for
" S. Jude 13. But to those who sorrow with
LORD in His sufferings, it shall be granted to
ce in the triumph of His resurrection.

[1] The hardening of Pharaoh's heart is an appropriate subject
is day, as (1.) brought before the Church in the First Lesson,
2.) as indicating that sinful, profane, and dangerous disposi-
which manifests itself in the desecration of Good Friday. It
oreover, an important subject for the pulpit, as one much
derstood. GOD did not withdraw His grace from Pharaoh,
h is what is meant by hardening his heart,) till the magicians
selves had acknowledged the Divine Hand, and experienced
astisement in their own persons. For Exod. vii. 13 is the
in the Hebrew as 22, and therefore should be rendered in
me words, "the heart of Pharaoh was hardened."

XXIX.

Monday before Easter.

Subject. Mary of Bethany's[1] offering.
Text. S. Mark xiv. 8. "She hath done what she cou
Illustrative Scriptures. S. Matth. xxvi. 6—13; S. L
36—50; S. John xi. 1, 2; xii. 3, 8.
Principal Words. Every word emphatic—ὃ εἶχεν, ἐπ

WE have just heard in the Gospel for the
particulars of the transaction which elicited
mark from our LORD. It will remain that we

[1] That the woman in this history was, as in S. John's n
Mary of Bethany, is disputed by Whitby and other comm
on the ground (1) that one transaction took place in the
Lazarus, the other in that of Simon the Leper; (2)
occurred six days before the Passover, the other only
that in one case the Head of JESUS was anointed, in th
His Feet. But this is gratuitous. S. John does not say
event took place in the house of Lazarus, but only that
was present. He says indeed that JESUS came to Bethany
before the Passover, but not that the supper took place at t
As to the anointing of the Feet of JESUS, that does not ex
anointing of His Head. Curiously enough, this commentat
treating of this transaction in his notes on S. Matthew's
inadvertently forgets his theory, and refers to S. John's ac
show that the disciples murmured in consequence of the su
of Judas. Nothing indeed can be more minutely circu
than the coincidence of the three accounts. The history
in S. Luke vii., though placed among the *illustrative* Sc
is, of course, altogether distinct from this. S. Chrysostom
strangely identifies it with the narratives of S. Matthew
Mark, and distinguishes it from that of S. John. He
give this as a Catholic opinion, but rather implies that
trary was more received, though he receives it not himself.
lxxx. in Matthæum.)

it to our own edification. He regarded the offering as a seasonable tribute to His burial; and now that we have entered on the period during which we commemorate His death, the contemplation of this event is specially adapted to the tone of our meditations. The text leads us to consider,

I. *The character of Mary.* The fact that she received so high a commendation from our LORD renders her an object of special interest, and exemplary value. She had loved Him well; but not only so—she had loved Him wisely. Her sister Martha regarded Him, perhaps, with equal affection; but certainly with very unequal appreciation of her duty and His office. S. Luke x. 39—42; S. John xii. 2. The text shows that personal attentions to Him could not be thrown away—but such as interfered with the hearing of that Word which He came to preach were altogether misapplied. S. Matth. xx. 28; S. John iv. 34. This Mary knew—she affected no ἐθελοθρησκεία (Col. ii. 23,)—she only humbly heard His truth, and humbly resigned herself to His will. There were needs of the present world—but these would soon cease. One thing was so needful, that nought else could be so deemed by the comparison. There were many good things—but only one that could not be taken away. It was Mary's wisdom to learn from the infallible Teacher what the one thing needful was, and how the one good portion might be acquired. Nor did she learn in vain. The Restorer of her brother was a dear title—but how far dearer the Restorer of her soul, of his, and of all who should acknowledge the SAVIOUR of the world! Hence her unbounded gratitude and love. How could she prove them? Ps. cxvi. 12. She could work no miracle—she could confer no favour on her benefactor. Job xxii. 2, 3; xxxv. 7; S. Luke xvii. 10. But this, she thought, could not excuse her in doing nothing. Accordingly, she did what she could.

II. *The meaning of the action commended in the text.* Mary anoi*nted our* LORD'*s* head in acknowledgment

of His Messiahship, His feet, in acknowledgment of His title to all she had, and the unworthiness of the most precious offerings. She gave the best she had, and yet felt that it was no return for the mercies she had received.

III. *The value of Mary's character and conduct in regard to our instruction.* The high commendations given to Mary render her as safe a human example as has been recorded. If we would sit at the feet of JESUS in heaven, we must learn to sit at His footstool below. We must not be "cumbered" with the things of earth. We must not be "careful and troubled" about them. We must watch them with a holy jealousy, lest, though pursuing them in no unholy spirit, we may want Mary's "better part." We need more of CHRIST'S communion than we suppose. We need frequent attendance on His instructions. Col. iii. 16. (See Outl. xvii.) Mary's attention to His teaching will result in Mary's devotion to His person. We shall do all we can. Feeling our deserts, we shall feel our obligation to Him Who has taught and enabled us to escape wrath; Who has Himself borne it for us; and Who has given us the good part which cannot be taken away. How shall we testify our gratitude for all this? In the way of merit we can do nothing—but for that very reason we must do what we can—bring our most precious things to His feet, in acknowledgment of our allegiance, and testimony of our love—dedicate to Him time, substance, mind, body, life, affections, rejoicing to offer aught which He will condescend to accept and approve.

IV. *The necessity of expecting, while thus acting, the opposition of the world.*

This opposition often takes a very specious, subtle, and artful form. Mark the question of Judas. S. John xii. 4, 5. Who could deny that the application he suggested of the treasure was good? The other Apostles immediately approved it. S. Matth. xxvi. 8. *Yet we know* now the hideous deformity of the mind

of Judas. Not liberality, but its opposite, covetousness, prompted his tongue. S. John xii. 6. Moreover, had the price been given to the poor, who would have been the purchaser? One who would have used the luxury on himself. And who so worthy as He on Whom it was bestowed? Believe not any argument, brethren, that would discourage dedication to your SAVIOUR. It may be plausible, but the spirit of Judas is in it. Do you seek to honour CHRIST by the dissemination of His holy Gospel? The very language of Judas will meet you—the poor will be more benefited by food than by Bibles, Churches, Schools, Missionaries. Would you honour your LORD by bestowing decoration on His house and worship? Exod. xxxv., xxxvi. 1—7; Numb. vii.; 1 Chron. xxviii., xxix. You are told, it would be better to spend your money in gaining more room for the worshippers. Would you confer the blessing of the Gospel on heathen lands? You will be told, the spiritual wants of home must be first provided for. And thus you have run the circle. And if you minister to the temporal requirements of the poor, you are asked why you should not rather busy yourselves in your own families; while, if you seek contemplative retirement, you are reminded that active usefulness is better. S. Matth. xi. 16—19. You give way, like the Apostles, before such arguments, because they contain some truth, and they are not so much false as misapplied. Satan is never more formidable than in the misapplication of truth. (Outl. xxiii. III.)

V. *The true evidence of Mary's spirit in the heart.*

It is *willingness*. 2 Cor. viii.[1] 12. An offering of sullenness and constraint is no offering in GOD'S sight. It is the soul that does what it can that He accepts and rewards. Have you, brethren, done what you could? He who through life has neglected his SAVIOUR will say on his dying bed, "I do what I can." What is that? Offer a few prayers; shed, it may be,

[1] *This chapter is a study for the subject.*

a few years, and say, "I have sinned;" and think that, by thus doing what he can, he will even gain a title to salvation. But is this the spirit commended in the text? We would not discourage even a death-bed repentance: but *this* is no repentance. Mary, in health and vigour, brought her best to her LORD, but never deemed even her costly tribute the purchase of the kingdom of heaven. It was not to requite, but to acknowledge, with grateful love, the infinite love of her SAVIOUR, that she did what she could. No deeds of man, however great, noble, or even self-denying, can purchase the blessings which GOD hath prepared for them that love Him. The earthly, temporal, finite, holds no proportion to the heavenly, eternal, infinite. Did we bring "all the kingdoms of this world and the glory of them," we should but give Him of His own. 1 Chron. xxix. 16. We can make no approach to deserving the blessings which, nevertheless, we may "take freely." (Rev. xxii. 17.) Mary did what she could, not to *merit*, but to *obtain*, the approval of our SAVIOUR.

VI. *The evidence of Mary's spirit in the life.*

You know the life, the works, the dispositions, which the SAVIOUR approves. Do what you can, brethren, to make them yours. Do what you can in mortification of your corruptions, in conformity of your hearts to His image, of your conversation to His example. Do what you can in benefiting your fellow-heirs of redemption. When our LORD says, S. Mark xiv. 7, He indicates our course. S. Matth. xxv. 40. Do what you can; not what you can *conveniently*, but what you *can*. S. Paul was an eminent exemplification of the text; but, should his example appear above our strength, we have another, certainly within it, and nearer to his, perhaps, than may at first appear. S. Mark xii. 42—44. For the Master of the house, in the assignment of His rewards, remembers how much or how little He has bestowed, and all who do what they *can will* enter alike into the joy of their LORD. S.

. xxv. 15, 21, 23. Though our deeds have no
yet shall they be stored in heaven for a trea-
nd shall return upon us in blessing. (S. Matth.
xix. 21; 1 Tim. vi. 19.) Let your hearts take
language of the Church by Solomon, Cant. i. 12.
what you can; and, if you receive not Mary's
l on earth, fame coëxtensive with the Gospel,
ll your offering be owned and accepted before
nerations of mankind; when the humble cot-
who has done what he could, unheard of beyond
its of his parish, shall have a renown wide as
iverse; and Satan shall be repelled with the
which repelled his suggestion: "Let them
they have wrought a good work on Me."

XXX.

Tuesday before Easter.

Subject. S. Peter and Judas.

Text. S. Matth. xxiv. 40. "Then shall two be in the field; the one shall be taken, and the other left."

Parallel Text. S. Luke xvii. 34—36.

Illustrative Scriptures. Pss. xli., lv., cix.; S. Matth. xxvi., xxvii.; S. Mark xiv., xv.; S. Luke xxii., xxiii.; S. John xii., xiii., xv., xxi.

Illustrative Texts. Ps. lxix. 25; S. John vi. 70, 71; Acts i. 16, seqq.

Principal Words. παραλαμβάνεται—ἀφίεται.

In our Lord's prophetical discourse on the destruction of Jerusalem, He notices how God would therein discriminate between the faithful and the guilty, however alike might be their outward circumstances. This discrimination is not ascribed to His "sovereignty," as some are pleased to say; a word which, according to their acceptance, would seem rather to describe the caprice of an arbitrary tyrant than the government of a just, holy, and merciful God. This dispensation was, doubtless, founded on infinite wisdom and justice; the effect being that the rebellious people of Jerusalem perished by the sword of the Romans, while the few faithful servants of Christ were exempted from the visitation.

But the text has many applications; and none more solemn than one which this week's contemplations *suggest* to us. Peter and Judas were labourers in *the same* field, employed in gathering in the same

harvest; (see S. Luke x. 2; S. John iv. 35;) they went forth on the same mission, with the same authority; they attended on the teaching of the same Master, Who warned them they would both prove unfaithful —which they both did. (Ill. Scriptt. and texts.) Nevertheless, one was taken, the other left. One received grace to repent and recover; the other was left in his sin, and became "the son of perdition." (S. John xvii. 12.)

To account for this on the principle of GOD'S "sovereignty," is to represent Him with Whom we have to do as acting from no principle, dealing out, by arbitrary partiality, different measure to those who have acted alike; as one on whom no dependence can be placed: a supposition most dishonourable to Him, highly deserving His displeasure, and rendering us careless of our own conduct, believing it to have no influence on our doom. It is well therefore to take notice that the case of the two Apostles exactly resembled that of the two men in the text: that there was a real and great difference between Peter and Judas, sufficient to account for the distinction made. This difference appears in

I. *Their motives.*

1. Judas was influenced by a multitude of evil passions—specially covetousness, pride, revenge. We have seen his covetousness displayed in his anxiety to possess himself of the price of the ointment: (last Outline:) he was goaded by resentment, because his Master had made a remark on his hypocritical solicitude for the poor; he was anxious to drive his LORD to a declaration of the Messiahship, and assumption of the temporal kingdom, in which he thought he should occupy a throne (S. Matth. xix. 28;) and he thought he might indulge his appetite for lucre by a bargain with the Jewish Council. The act which he contemplated was utterly without excuse, utterly without palliation. There was nothing like temptation to it; at least *to a mind of ordinary* moral feeling. It

was one from the very idea of which any right-minded person would revolt in horror, and the manner of its perpetration was at least equally atrocious. Ps. xli. 9; lv. 12—14, 20, 21.

"That tongue which hath agreed to sell his Master dares say 'Hail!' and those lips, that have passed the compact of His death, dare offer to kiss Him Whom they had covenanted to kill. . . . O SAVIOUR! . . . the scourges, the thorns, the nails, the spear, of Thy murderers were not so painful, so piercing, as the touch of Judas: all these were in this one alone. The stabs of an enemy cannot be so grievous as the skin-deep wounds of a disciple." (Bp. Hall's Contemplations on the New Test., iv. 27.)

And this atrocity was heightened, in that the act was cold, deliberate and wilful.

2. The sin of S. Peter was very different. He was so far from betraying his Master for a paltry sum, that we may well believe the wealth of the universe would not have tempted him to such a deed. His love for his Master was fervent, (S. John xxi. 15—17,) and we may feel assured he would not have done what he did, could his denial have affected his Master's safety. But JESUS was now in the hands of His enemies; and Peter's avowal or denial could make no difference in his Master's situation. If Judas had no temptation to betray, Peter had the strongest to deny. Few would have fallen where Judas fell; where Peter fell few would have stood. The other disciples did not deny, only because they had not the opportunity. S. Matth. xxvi. 31, 56; S. John xvi. 32. His denial, he knew, could not injure his Master—it might save his own life. S. Matth. x. 17, 18, 22; xxiv. 9; S. John xv. 20. The dread of death seems the strongest of motives: the Gospel, it is true, allows it not, (S. Matth. x. 28,) but the laws of most nations, our own in the number, permit the threat of death to justify almost anything. While Judas had long and *coldly plotted* his crime, Peter had even resolved

against his. There is no reason to doubt the sincerity of those fervent protestations, S. Matth. xxvi. 33, 35; S. Luke xxii. 33.

II. *Their acts.*

1. That of Judas was a foul, deliberate murder—a murder of the most atrocious kind—the murder of One perfectly innocent: (S. Matth. xxvii. 4:) the murder of a benefactor and friend.

2. Falsehood and perjury, even where they injure none, and save the perjurer's life, are, undoubtedly, fearful sins, but far below the guilt of cold-blooded, unprovoked, treacherous, deliberate betrayal of the innocent.

III. *Their circumstances.*

1. Judas sinned against the most fearful of warnings. S. Matth. xxvi. 23, 24. If he could not be moved by the goodness of his LORD, it might be thought that he would tremble at His terrors. But he had hardened his heart past feeling, and rushed into his ruin. Jer. viii. 6.

2. S. Peter indeed received a warning—but altogether of a different kind: he was warned against self-confidence, (S. Matth. xxvi. 34,) and his sin was that he did not pray for grace to enable him to stand. (Outl. viii., IV.) But he did not disregard the warning. It roused him to new resolutions of fidelity.

IV. *Their conduct after their sins.*

1. Judas was struck with *remorse* (μεταμεληθείς, S. Matth. xxvii. 3,) for the *consequences*, not *repentance* for the *sin*. "Such is the mercy of GOD, that I believe even Judas might not have been excluded from pardon if he had brought his penitence to CHRIST, and not to the Jews." (S. Ambros. de Pœnitentiâ, I. 5.)

2. S. Peter was overwhelmed with sorrow for the *sin*.

V. *Their characters.*

1. Judas was a hypocrite, a disciple for his own private gain—the most detestable of thieves—the plunderer *of the poor. S. John* xii. 6.

2. Peter was a diligent, earnest and affectionate follower of his LORD, without one sordid or selfish motive. Doubtless, he believed in the temporal kingdom, like the others; but it was not the spring of his conduct.

Good reason therefore had our LORD for distinguishing between these two disciples; leaving the one to perish in the wilful wickedness which he had incurred, and restoring the other, who, in a moment of self-confidence, had committed an act abhorrent from all his principles. (See Outl. ix., IV—VI.)

While, however, observing the immeasurably greater heinousness of the sin of Judas, we must not lightly regard the sin of Peter; for it was

I. *The breach of a solemn and repeated promise.* S. Matth. xxvi. 33, 35, and parallel texts of the other Evangelists.

II. *Self-confidence.* Same texts.

III. *An offence denounced by his Lord.* S. Matth. x. 33; S. Luke xii. 9.

IV. *Repeated and aggravated.* It was at first a falsehood; then a perjury; then a perjury accompanied with cursing.

This view of S. Peter's sin is calculated to encourage,

I. *Returning penitents.*

All wilful sinners have denied their LORD; if not in words, yet in works; and that, more than thrice. Yet they cannot look at this conspicuous example of remitted sin without the hope that they may lift the eye of supplication and receive the glance of pardon.

II. *Persevering disciples.*

The past perseverance of S. Peter had kept his heart tender; so that one glance from his Master could convert him in a moment, while all the terrors of the LORD produced no effect on the heart of Judas, hardened by habitual sin. When the obedient disciple falls, his repentance is soon kindled, and his sorrow deep; and thus he receives grace and restoration *from his* Master.

This view of the sin of Judas is calculated to warn,

I. *Those who persist in sin.* These too often encourage themselves by the example of S. Peter, and think that, because his great sin was pardoned, their lesser sins, as they esteem them, will be pardoned too, if they do but repent at the last. (See Outline xix. III.) Let them, however, compare their lives with his. This was, apparently, his first wilful sin. Certain it is, that the first moment his Master called him, he left all, and followed, (S. Matth. iv. 20,) and continued stedfastly with his Master. (S. John vi. 66—69; S. Luke xxii. 28.) Have they done likewise? Have they sacrificed all to CHRIST? (Phil. iii. 8.) Have they continued in His communion, through prayer, through familiarity with His Word, through participation of Him in His Holy Eucharist? Is it from habits like these, from a life like this, that they have fallen into sin? Even then, past perfect obedience, if such it could be, could not buy off a single sin. S. Luke xvii. 10. But if their past lives will bear no comparison with S. Peter's, let them not suppose that anything short of *immediate* repentance will entitle them to the comforts of this history. To them applies rather the history of Judas. He too had been a follower of CHRIST; even he too did not delay a kind of repentance. S. Matth. xxvii. 3. He, therefore, in the Day of Judgment, shall condemn the sinner who defers his repentance.

II. *Those who are fain to admit the first approaches of sin.*

Even S. Peter's case warns us of this danger. The fear of man, against which he had been warned, (S. Matth. x. 28,) was the first sin; then came lying, perjury, and blasphemy. This depth of wickedness was attained in a very brief space of time, and in a heart into which it seemed most unlikely to enter. But Judas admitted into his heart ambition and covetousness, sins especially Satanic; went on to robbery; ended *by betraying the innocent* blood, and by self-

murder. Indifference to religion is commonly the first sin; then comes neglect of it; an idle heart, a depraved nature, invite the tempter; grace languishes, sin gains strength. Those who put off repentance will experience all this. CHRIST now turns on them His tender glance of affectionate reproof. The very use of this solemn season is to behold it and heed it. Flee to Him, brethren, while you may! Cherish His ordinances, submit to His will, glory in His Cross, trust in His merits, pray that your faith fail not, (S. Luke xxii. 32,) confess Him on earth, that so He may confess you in heaven. (S. Matth. x. 32.)

XXXI.

Wednesday before Easter.

Subject. Conduct and character of Pilate.

Text. S. Mark xv. 15. "Pilate, willing to content the people, released Barabbas unto them; and delivered JESUS, when he had scourged Him, to be crucified."

Illustrative Scriptures. S. Matth. xxvii.; S. Mark xv.; S. Luke xxiii.; S. John xviii., xix.

Illustrative Texts. S. Luke xiii. 1; Acts iii. 13; iv. 27; xiii. 28; 1 Tim. vi. 13.

Principal Word. Πιλάτος.

IT is not in vain that the Church repeats in her ancient Creed that her LORD "suffered under Pontius Pilate." The character of that person is presented to our contemplation for our avoidance, lest we, like him, should crucify the SAVIOUR. (Heb. vi. 6.) It is presented to us in the Services, and, by the nature of the lesson which it teaches, is especially suited to the meditations, of the week.

Israel, like most parts of the known world, had fallen under the Roman yoke. The conquering nation had deprived the conquered of every power which it could take without danger of a revolution: among others, that of life and death in criminal cases. The Roman Emperor at this time was Tiberius Cæsar, a monster of wickedness; and his not unsuitable representative in the province of Judæa was the Procurator Pontius Pilate, a haughty, cruel, and violent man. S. Luke xiii. 1. *His reluctance to* sacrifice our LORD to

the fury of the populace proceeded from no gentleness of disposition—but even Pilate shrunk from *gratuitous* severity. JESUS, he knew, had never offended him or the Roman Government, and had done nothing to excite the enmity of any party. Nothing was to be gained in any way by His death—and Pilate therefore was unwilling to consent to it—especially when the death was one of such refined cruelty. Like every Roman, he regarded the Jews with a mixture of hatred and contempt; and their malice against the unoffending JESUS was a new motive in the Governor's breast for protecting Him. He saw too the evil passions at work in the Jewish authorities; and although he did not scruple to gratify such in his own case, he was not the more inclined, on that account, to do the like in the case of others. Nor is it impossible that the SAVIOUR, in his interview, had made some impressions on him. S. John vii. 45, 46; xviii. 6. Felix trembled at the words of the Spirit in S. Paul, and talked of "a convenient season," when he might hear more of "righteousness, temperance, and judgment to come;" (Acts xxiv. 25;) and Pilate may have trembled too, and desired to have his weighty question (S. John xviii. 38,) answered. He heard of many and strange matters: a kingdom superior to his master's, from which his master and he derived all their power; by whose Monarch's permission alone any acts of theirs could take effect. (S. John xviii. 36; xix. 11.) Thus many considerations weighed with Pilate on the right side: conscience, which the worst men acknowledge when called on to do a purely gratuitous crime; curiosity; interest in the mighty truths preached by the divine Prisoner. The dream of his wife came in aid of his inclination, which was certainly to spare JESUS. Why did he not then, seeing that he had it in his power? (S. John xix. 10.)

The motive was the fear of man. But for this, no doubt the Governor would but too gladly have asserted *his prerogative* to the despised and detested Jews, as

ıad done to the lowly but compassionated JESUS. ;ead of this, he would cast the burden of the ıaction on the Jewish authorities. (S. John i. 31; xix. 6.) This was, however, impossible: nation whom he represented had lost the power apital punishment, and less would not content the guinary persecutors. And they knew their man. ore the High Priest they charged JESUS with blas- my: such a charge before a Roman judge would st probably have only provoked ridicule and insult. was therefore only put forth timidly, and to insure punishment of death. (S. John xix. 7.) But Pilate ms to have been uneasy on the subject, and ques- ıed our LORD accordingly. His silence sent the vernor back to the Jewish Rulers. They now ınged their tactics, and accused our LORD of treason. ; accusation was notoriously false, (S. Matth. xxii. ; S. John vi. 15;) but it was calculated to prevail h Cæsar's representative, and that was all that was nted. Pilate did not believe the charge: that Cæsar's one could be imperilled by the lowly deserted Man o stood before him, secured and bound, was a posterous idea. But, having dallied with temptation, now made his first concession. He hoped to satisfy ir cruelty by subjecting the Victim to the tortures the scourge. Their malice, however, was insatiable. also thought he might take advantage of the paschal tom, and make JESUS the prisoner to be liberated. t the Jews saw their advantage, and pressed it, as rardly and unwarrantable concessions are always ssed. They called for the liberation of Barabbas. thing could have been more insulting to the Roman hority, against which Barabbas had rebelled. Pilate now more exasperated than ever. But they had a il arrow in their quiver, which did their work. "If u let this man go, thou art not Cæsar's friend!" vord from the Jews to the Emperor would place ıte in the situation of his Prisoner. We know the ılt. "Willing *to content the* people, he released

Barabbas." "Not GOD, not his conscience, come into any regard; but the people. What a base idol doth the proud man adore! Even the vulgar, which a base man despiseth. What is their applause, but an idle wind? What is their anger, but a painted fire? O Pilate, where now are thyself and thy 'people?' Whereas a good conscience would have stuck by thee for ever; and have given thee boldness before the face of that GOD whom thou and thy 'people' shall never have the happiness to behold!" (Bishop Hall's Contempl. on the New Test. iv. 31; a worthy study for this subject.) The Jews never interfered to save Pilate when he was summoned afterwards to Rome to give an account of subsequent cruelties. Banished to Vienne, he died by his own hand.

But can this example be useful to us? Can we be placed in Pilate's circumstances? Assuredly we may. The fear of GOD may be overcome in us by the fear of man: but more: had we no share in Pilate's guilt? Was it not for our sins that the FATHER permitted the SON to be given up into the hands of wicked men? that the SON willingly gave Himself for the sheep? (S. John x. 15, 17, 18.) Christians who fall away crucify Him again. (Heb. vi. 6.) We, then, who tremble for Pilate and the Jews, should reserve some trembling for ourselves. When we say, with David, Ps. cxix. 53, surely we should dread lest we prove of the number. Should we so prove (which GOD avert!) Pilate will condemn us in the judgment. He knew JESUS only as an innocent man; we know Him as the Lamb without blemish and without spot; (1 S. Pet. i. 19; S. John i. 29;) the appointed sin-offering for the redemption of the world. Pilate heard that JESUS was a King; we know Him as "the King immortal, invisible, the only wise GOD." (1 Tim. i. 17.) Pilate knew not that truth which he sought from the lips of his Prisoner; we have not so learned CHRIST; we know Him as the SAVIOUR. S. John iv. 42; xiv. 6. *Pilate* had never received remission of sins, and grace

to please GOD in all things; we have received all this in Baptism, and other means. Had Pilate known what we know, and been sanctified as we have been, we may in charity (1 Cor. xiii. 7,) suppose that this would have turned the scale in favour of conscience. Wilful sin, after regeneration and the means of knowledge, is not so much the guilt of Pilate as that of the murderous Jews, sinning against evidence, light, and GOD. Heb. vi. 4—8; x. 26—30. These considerations should teach us

I. *Watchfulness against sin.*

Let the solemn contemplation of this awful week make us look at our conduct more cautiously; learning to regard sin as "exceeding sinful," (Rom. vii. 13,) since it is, in a Christian, in every instance, more heinous than that act of Pilate which we are wont to regard with horror almost equal to that which we experience at the deed of the "son of perdition" himself.

II. *Spirituality of religion.*

How easily did the Roman quiet his conscience! After surrendering duty to fear, he washes his hands, and thinks he has cleansed his soul from that Blood, which all the rivers of the world could not efface, and which alone could cleanse its own deadly stain! Vainly are "our bodies washed with pure water," unless our hearts are "sprinkled from an evil conscience!" (Heb. x. 22.) The appointed means of grace are necessary to the end—but we must employ the grace they obtain for us; we must have a real righteousness through a practical faith; not the outside righteousness of mere historical belief, or mere surface morality—still less that of hypocrisy. S. Matth. xxiii.

III. *To be prepared for temptation.*

It is easy to be a fairweather Christian. Pilate kept a good conscience, while he could do it without danger. What the name of Cæsar was to him, the opinion of the world is to many. The Cæsars styled themselves gods, and received divine worship from their subjects. *There is one who* claims to be the god of

this world, and to whom that title, such as it is, is allowed. (2 Cor. iv. 4.) Him it is we fear, and for him it is that we crucify our LORD, when we suffer his subjects to turn us from the path of duty. If numbers could make right, the Jews would have been right, and Pilate, till he yielded, wrong. The right rule of life is the Word of GOD: if Pilate was wrong in sacrificing duty to the fear of a cruel death, what shall be our condemnation if we crucify our LORD from the fear of worldly censure! S. Matth. x. 28; Acts xx. 24; S. Matth. xvi. 25.

XXXII.

Thursday before Easter.

Subject. The proper keeping of Good Friday.

Text. Zech. xii. 10. "I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon Me Whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn."

Parallel Texts. Jer. xxxi. 9; l. 4, 5; Ezek. xxxix. 25—29; S. John xix. 37; Rev. i. 7. See Ps. xxii. 16, 17.

Principal Words. יָחִי, הַזָּנוּחִים, הִבִּיטוּ, סָפְדוּ, הַמֵּר.

WHAT a speaking example are the Jews! Found in every country—in every city—unchanged in habits, in religion, from the days of David and Solomon, save in some points, which confirm their wonderful history! They were remarkable for (1) Sacrifice, their chief rite; (2) Circumstantial ceremonial, their characteristic worship; (3) Idolatry, their besetting sin. They have now no sacrifices—no ceremonial splendour—and everywhere they are opposed to idolatry. But all this was written concerning them six-and-twenty ages ago. Hos. iii. 4. Distance has wrought no change in them—everywhere they are the same—even where they have lived so long as to have acquired the complexion of the country. While Christians, to their shame, are split into thousands of sects, every Jew can hold intimate religious communion with every brother *Jew. The Jew mingles* with the mass of

mankind, but receives no tincture from the association. In Britain, Poland, America, he is the same. And what binds this remarkable people together? A belief against which they have every possible evidence—that a certain great potentate will come among them and "restore the kingdom to Israel;" and this on the faith of prophecies which *must* have been fulfilled ages ago, if ever to be fulfilled at all. Gen. xlix. 10; Dan. ix. 25. They exhibit

> "A hopeless faith, a homeless race,
> Yet seeking the most holy place,
> And owning the true bliss."[1]

Surely "this is the finger of GOD." Surely some special sin must have cast them abroad, some special providence must have kept them separate in their dispersion; they must be reserved for some special purpose.

And all this the Book of GOD makes clear. They have committed the greatest, most deliberate of sins. Deut. xviii. 18, 19; Acts iii. 22, 23; ii. 22, 23; S. Matth. xxvii. 25. But they are reserved for great purposes. Rom. ix., x., xi. Israel will confess CHRIST, mourn for his wickedness, receive pardon and restoration; and the text is one of the very many scriptures which declare this. The Speaker is CHRIST, (S. John xix. 37,) GOD as well as Man, since none but GOD can pour out the spirit of grace and supplications; and indeed the whole chapter shows that the Speaker is GOD.

Are these things nothing to us, except as matters of curiosity and speculation? Nay! Rom. xi. 17—24; Acts xiii. 40, 41. If the text be a prophecy to the Jews, it is a command to all. Isa. xlv. 22; S. John iii. 14, 15; Heb. xii. 1, 2.

But perhaps we say, "We have not committed the sin of the Jews, and have nothing to do with it but

[1] *Christian Year*, Fifth Sunday in Lent.

to abhor it." Not so—our sins were the cause—the Jews were the guilty instruments, but instruments still. We are therefore addressed in the text by a command; and the Church has appointed a special season, and a special day, on which that command is to be specially heeded and studied. To-morrow we are to look on Him Whom we have pierced—not, surely, that we should not entertain this penitential sorrow at other times, or all other times; but that we may give part of our time *exclusively* to the contemplation of our sins and our SAVIOUR'S sufferings, in order that the consciousness of both may abide with us in all the business of life, leaven all our thoughts, words, and deeds, purify and exalt all our devotions. How does a bereaved parent mourn for a beloved child? Does he mourn the less all the year because he sets apart for special solemn commemoration the day of his darling's death? or rather, could he be said to mourn at all, if he did not give some special observance to that day? Surely such a notice of the mournful anniversary could never be alleged as an argument that the parent was insensible of his loss at other times! So he who feels most deeply what he deserves, and what his SAVIOUR has done, will be most forward to sanctify the solemn Day of the most solemn of events; and will derive from the observance of that Day a solemnization of every other.

But how shall we interpret, for our present purpose, the command, "They shall look on Me Whom they have pierced?" We may render it, they shall look upon CHRIST crucified

I. *In His Word and the Services of His Church.* Gal. iii. 1.

It was when the disciples were assembled together that He showed them His Hands and His Side. (S. John xx. 19, 20.) So in the Psalms and in the Lessons of the Old Testament *you will* behold His sufferings in the *mirror of prophecy; you will* contemplate Him as

the Lamb slain from the foundation of the world, (Gen. xxii. 13; Isa. liii. 7.) In the New Testament you will see the awful transactions of the Day in all their painful detail. Let nothing which you cannot plead in the Day of Judgment detain you from Church to-morrow.

II. *In the Sacrament of His death.*

This is the most lively representation of the great subject in existence. 1 Cor. xi. 26. It is not, certainly, necessary, nor, perhaps, desirable, that this special remembrance of the event should be observed on Good Friday:[1] in order, however, to keep that day rightly, it is quite necessary that the worshipper should be resolved to receive the Holy Eucharist on Easter Day. Looking on Him Whom we have pierced will assuredly bring us to His altar. Sorrow, especially *this* sorrow, will desire comfort; and this it will find abundantly there.

III. *In the devotions of home and the closet.*

Our day must be consistent, or it is worse than useless. We must return from the Church to solemn thoughts and holy resolutions. We must call up the days that are past; our iniquities, negligences, and ignorances; our neglect of our Redeemer, opposition to His Spirit, contempt of His laws. We must exercise a "godly sorrow." 2 Cor. vii. 9—11. Our sorrow must make sin more hateful, faith stronger, temptation

[1] Holy Communion is celebrated in some churches on the evening of Maundy Thursday, as being the time at which it was instituted; and in some, on Good Friday, it being the divinely appointed Memorial of the event commemorated on that day. But the "primitive Christians did forbear to communicate in the days of fasting and humiliation, as being incongruous to the joy which ought here to be expressed." (Comber on the Common Prayer, iii. 15, who notes that "when Aaron was in trouble for the loss of his sons, he durst not eat of the type of this sacrament lest he should displease God by eating in his grief." Lev. x. 19. *A remarkable* circumstance, when taken in connection with the *text.) The* mind of the Anglican Church seems clear from the *omission of* a "proper preface" for Good Friday.

weaker. Jer. vi. 26; Amos viii. 10; Gen. xxxvii. 34, 35; 2 Sam. xviii. 33; xix. 4; Heb. ix. 27, 28; Tit. ii. 13, 14.

But what shall we say of those who not only turn away from beholding Him Whom they have pierced, but pierce Him anew by selecting this day from all the year for special merriment and amusement? Will they after all escape the bitterness of the commemoration? No! it will come to them a thousandfold, when they *must* behold Him. Rev. i. 7. In vain will they seek to shun the awful spectacle. Rev. vi. 15—17. They will wail, but with no healing bitterness; with the bitterness of despair. Glad indeed would they be to recall the opportunities so often recklessly thrown away! To us, by GOD's mercy, we hope the opportunity is *not* closed; let us embrace it, that we may find joy at the coming Festival.

As the national profanation of Good Friday is one of those sins which may expect a national visitation, so the national observance of it may do much to rescue our Church and country. There are heavy clouds overhanging both. But what was the case of the Jewish Church on that first Good Friday? Her hierarchs and her council the creatures of the Roman state; the guardians of religion denying the resurrection, and putting Him to death Who was the Resurrection and the Life. Yet never was GOD so near to Israel as then. The temple of Solomon (1 Kings v.—vii.) was unhonoured in comparison of that second temple in that great Holy Week. Hagg. ii. 7; Mal. iii. 1; S. Mark xi. 11. Ever in the darkest times is He nearest, though our eyes behold Him not. When His disciples were deploring His eternal absence, He was at their side. S. Luke xxiv. 21. Let us look singly at Him Whom we have pierced; He will find a way for us, if we will humbly let Him; but we must wait His time, not force Him to ours. On the night of the first Passover Pharaoh used the language of exultation, (*Exod. xiv. 3,*) Israel that of despair, (Ibid.

10—12.) But Israel was bidden to stand still and see the glory of the LORD, (Ibid. 13,) and he saw it. Satan deemed his work complete when the SON of GOD was in the grave; but that moment saw the overthrow of his empire. Let only prayer and humiliation accompany faithfulness and trust, and the LORD from His Cross shall support us with the promise, S. John xvi. 22.

XXXIII.

Good Friday.

Subject. The Brazen Serpent.

Text. S. John iii. 14, 15. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life."[1]

Illustrative Scriptures. Numb. xxi. 4—9; Wisd. xvi. 5—7; S. John viii. 28; xii. 36; 1 Cor. x. 9.

Principal Words. τὸν ὄφιν—ὕψωσε, ὑψωθῆναι[2]—πιστεύων.

When the Israelites murmured in the wilderness, God sent fiery serpents among them, which slew many. The people repented and confessed, and sought the intercession of Moses, who was commanded to make a serpent of brass, and set it on a pole; and whoever beheld the serpent of brass was exempted from death.

It is evident that there could be no ordinary natural power in the figure of a serpent to save from a serpent's bite; and, had there been such, it could not have been called forth by looking on the object. But what do we mean by the natural properties of things? The powers which God has given them. He Who

[1] Useful texts for Good Friday (this among the number) are given in the former series. But the great Subject of the Day so entirely pervades Holy Scripture that a *selection* of appropriate texts would in itself be a volume.

[2] The "pole" on which the serpent was erected is called נֵס; according *to Gesenius, from* נָסַס, *exaltavit.*

gave healing efficacy to herbs and drugs, could as easily grant the same power to the serpent of brass, and make sight the vehicle of the cure. And this, on that occasion, He did: and those who employed the means were saved; those who did not perished.

But the brazen serpent had a further meaning: it was "a sign of salvation;" and how it was such the text explains. CHRIST it was that saved the Israelites through the serpent; CHRIST is the SAVIOUR of His people, whether from temporal or eternal death.

Consider

I. *The resemblance between our situation and that of the Israelites.*

They were sinners; so are we. They were punished for their sin; so are we, and in like manner; we are assaulted by the old serpent, the accuser, and the adversary, (*διάβολος καὶ Σατανᾶς*, Rev. xii. 9; xx. 2.) For our first parents' sin, GOD permitted him to have a power which he otherwise could not have obtained. The commandment broken, the punishment followed, (Gen. ii. 17; iii. 14—19.) The fiery serpent bit the people, and much people died. We are all born with poisoned and wounded souls. Ps. xiv. 2, 3. All then are hastening to eternal death. The venom of a serpent, if not expelled, is fatal to the body—so the venom of Satan, which is sin, if no remedy can be found, is destructive to the soul.

II. *The remedies which man suggests.*

The Israelites could not cure themselves of the deadly plague, or even expel one atom of the poison. This they confessed. Neither can we do aught toward the deliverance of our souls. Ps. xlix. 6—9. Some never think of a remedy, but surrender themselves to Satan a willing prey. Others, in the business and pleasures of the world, forget they are condemned sinners, and begin at last to doubt, perhaps deny, the fact. But this course does not expel the *poison*, though it may conceal it. In time the virus *works out* its due result, when it is too late to think of

any remedy. To put off the consideration of our state will not put off the state itself. Others seek to human schemes for the expulsion of sin. 2 Chron. xvi. 12; Jer. xvii. 5. They magnify the cultivation of the intellect, the study of moral philosophy or physical science; they dilate on the tendency of evil to make man unhappy, and to injure society; but ignore its aspect before GOD. And they see more of this evil in others than in themselves—nay, it is they who are to regenerate mankind. But they do not succeed. The virus enters into combination with the new elements, and infects them all. The result is only blasphemy, conceit, infidelity, rebellion.

III. *The remedy which God has provided.*

To the subjective efficacy of this there are three preliminaries:

1. *Repentance.* This, in the Israelites, produced

2. *Confession.* It is in vain to hope for salvation, unless from the heart, as in GOD'S presence, we acknowledge our sin—self-delusion on this point is ruinous.

3. *Prayer.* Those who besought Moses to pray for them, never, we may be sure, neglected to pray for themselves.

Then the remedy was revealed—CHRIST CRUCIFIED. The "pole" must have been a Cross. An inanimate representation of a serpent could not have rested on a pole without a transverse bar. The type had the figure of a serpent, but not the venom. CHRIST had the likeness of sinful flesh, (Rom. viii. 3,) but was "without sin," (Heb. iv. 15, and passim. Art. xv.) The serpent could heal all the deadly wounds and diseases which the serpents of the wilderness inflicted. CHRIST heals all the wounds inflicted by Satan. Acts x. 38; 1 S. Pet. ii. 24; cf. Isa. liii. 5. But the brazen serpent delivered the body only, and that not in its own power. CHRIST delivers both body and soul, and that in His Divine *power, and the* precious merit of *His sacrifice.*

"Seest thou the relation of the type to the truth? There the Jews escaped death—but temporal death: here the faithful escape the [death] eternal. There the suspended serpent healed the bites of the serpents; here, the crucified JESUS heals the wounds inflicted by the intellectual dragon.[1] There, he who beheld with the eyes [of flesh] was healed; here, he who beholds with the eyes of the mind puts away all his sins. There, the suspended brass was wrought into the form of a serpent; here, the LORD'S Body is fashioned by the SPIRIT. There, a serpent bit, and a serpent healed; and so here, death destroyed and death saved. For the serpent that destroyed had venom; but that which saved was free from venom. And so the death that destroyed had sin, as the serpent had poison; but the death of the LORD rescued from all sin, as the brazen serpent from all venom." (S. Chrysost., Hom. xxiv. in Joannem.)

"In this" [the brazen serpent] "thou hast the glory of JESUS, that in Him are all things, and from Him are all things." (S. Barnabas, xii.) "By the type and sign against the biting [serpents] the remission of [the plague of] serpents to Israel took place, with the salvation of those who believe. For death through Him Who was to be crucified was then proclaimed to the serpent, and salvation to those who were bitten by him, and who fled for refuge to Him Who sent His crucified SON into the world. For the prophetic Spirit through Moses did not teach us to believe on a serpent, but shows that the serpent was accursed by GOD from the beginning; and in Esaias[2] intimates that he was to be destroyed as an enemy by the great Sword, which is CHRIST." (Just. Mart. Dialog. cum Tryph.)

This is the remedy set forth to us by the Gospel, and especially on this most awful of days. The Church,

[1] *τοῦ νοητοῦ δράκοντος*, Satan, as opposed to the irrational *serpents* of the desert.

[2] *Isa.* xxvii. 1.

like Moses, lifts up the Cross in the services of this day to perishing sinners, and bids them gaze and live. The sorrows of the SAVIOUR are familiar to us, or it is our shame if they are not: but shall we meditate them less on that account, especially when they are the purchase of our souls? Nay, brethren! Gal. v. 24; S. Matth. xvi. 24.

IV. *The mode of applying the remedy.*

We must "look unto JESUS." (Heb. xii. 1.) This looking is not simply that contemplation of Him which engaged us yesterday. It is the firm trust of faith in His work for us. This is the application in the text. "The merciful LORD commanded Moses to elevate a serpent of brass, that they [the Israelites] might learn thereby to hope for salvation through faith. For the only remedy for those who were bitten was to gaze with faith on the elevated serpent." (S. Cyrill. in Joannem, ii. 50.)

"In this troublesome desert, we are all stung by that fiery and old serpent. O SAVIOUR, it is to Thee we must look and be cured!" (Bp. Hall's Contempl. on the Old Test., vii. 2.)

CONCLUDING MEDITATIONS.

I. *This remedy is exclusive of every other.* Acts iv. 12. The Israelites did not say, "How can this cure us?" nor did they say, "This might, perhaps, save us, if we were to touch instead of gaze:" nor, "This might cure us, did we add herbs, or drugs, or charms." They had seen their sin and their helplessness—they had cried to GOD for help—they knew there was no other helper—it was enough for them to know His will, that they might obey it. But, supposing there to have been one caviller in the camp, we know what must have become of his cavils and himself. GOD had appointed the way—He would not travel out of it to gratify ignorance and presumption. Say not then, "How can the mystery of the Cross save me?" Take no exception *to GOD's plans*—set not up your own.

1 Cor. ii. 2. Add nothing to His. Prov. xxx. 6. Do not think that your righteousness may be accepted along with CHRIST'S, or your deficiencies made up of His fulness. His work is the sole ground of our justification before GOD.

But

II. *Hold not this truth in unrighteousness.* The Israelite gazed on the brazen serpent, and his wound was healed. But would he have gone, immediately on his cure, in search of a fiery serpent, and put it in his bosom? And, if he had, could he have expected to look again with effect on the appointed remedy? The sense of sin, its misery, its peril, turns the eye of the penitent to the Cross. Will he then turn back to the sins he has escaped? Ecclus. xxi. 2; Rom. vi. 6; Heb. x. 26, 38. Looking to CHRIST is of no avail, while men desire to continue in the diseases of their souls. Rom. viii. 1; S. John xv. 6. The Israelites tempted CHRIST, by calling themselves His people, while they were disobeying His laws. Numb. xvi. 3. Many now usurp His Name, but disobey His commandments. From murmuring against His officers, the Israelites soon came openly to murmur against Him. Schism tends to heathenism or infidelity. [Instance Jeroboam and his successors; and see former Series, Outl. lvi.]

III. *Distrust not the mercies of this day.* EVERY man who looked upon the brazen serpent lived. Some, no doubt, beheld it very far off—some, with an eye closing in the glaze of death—but ALL who beheld revived. In like manner, "WHOSOEVER believeth," &c. (Text.) Your souls may have been deeply wounded, or you may have little more than the inherent venom of nature—but let none doubt the efficacy of the remedy, or their own ability to appropriate it. Let us not believe that any arbitrary decree has excluded one soul from the benefit. S. John xii. 32. Apply it through the appointed channels. S. Mark xvi. 16; S. *John vi.* 54—58; Ps. xxxii. 5; Isa. viii. 20. Neglect

none of these, postpone none. The Israelites delayed not. A moment's delay, and the sufferer might be too weak to gaze on the healing symbol. We must lose no time. The danger is at hand: death is hourly threatening: the infection is in our souls: every moment gives the serpent increasing power: who shall promise himself a moment? Prov. xxvii. 1. Faith itself is the gift of GOD, (Eph. ii. 8,) freely given indeed to all who seek, but withholden from those who despise. Look then at once to CHRIST, and be saved. (Isa. xlv. 22.) Let this day test your sincerity. Joel ii. 12, 13. Let your example be this day a silent but complete reproof of the thoughtless world. Look to CHRIST'S Cross, and arise in His strength; and you shall find to your comfort that "whosoever believeth in Him shall not perish, but have eternal life."

XXXIV.

Easter Even.

Subject. The condition of the soul after death.

Text. Eccles. ix. 10. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

Illustrative Texts. Job vii. 9, (שְׁאוֹל) Ps. vi. 5; xxx. 9; lxxxviii. 10—12; cxv. 17; Eccles. xii. 1—7; Isa. xxxviii. 18; Jer. xiii. 16; Ecclus. xiv. 12, 13, 16; xvii. 27, 28; Bar. ii. 17;[1] S. Luke xvi. 19, seqq.; S. John ix. 4, 5; xii. 35; Heb. ix. 27; 1 S. Pet. iii. 19.

Principal Words. שְׁאוֹל, חָכְמָה, דַּעַת, חֶשְׁבּוֹן, מַעֲשֶׂה.

On this day of solemn and restful thought, when we pause from the contemplation of the awful and painful scene of our Lord's sufferings for us, and yet have not arrived at the exulting meditations of His most glorious and triumphant resurrection, but He is awhile withdrawn from us into the mysterious unseen, we cannot more practically improve the reflections suggested by the day than by considering what use we are required to make of the fact that in that unseen condition, whither all are going, nothing can be done, devised, learned, or acquired by us in advancing the work of our salvation: which is properly all we do know of it, beyond the happiness of the faithful and the misery of the wicked.

The text vouches for the reality of the intermediate

[1] In all these Apocryphal texts ᾅδης, the equivalent of שְׁאוֹל, *is used.*

state between death and the resurrection. Were there no such condition, the consideration in the text would be idle indeed. We need not the help of the wisest of men, still less of the Spirit of God, to learn that a corpse can neither think nor labour. Neither does שְׁאוֹל mean the grave, but that very state of the unbodied soul to which this day directs our contemplations. But, though it is unquestionable that a corpse cannot think or labour, it might be supposed that something could be done by a disembodied spirit towards its salvation. Therefore the text shuts out this delusive expectation. "The days which follow after death were never made for opportunities to a better life. The angels had one instant either to stand or fall eternally; and what that instant was to them, that this life is to us. . . . . This life is given unto men to work out their salvation with fear and trembling; but after death cometh judgment, reflecting on the life that is past, not expecting amendment or conversion then." (Bp. Pearson on the Creed, Art. v.) The righteous are happy for ever—the wicked are for ever miserable, Rev. xxii. 11,—and a great gulf separates them for ever from each other. S. Luke xvi. 26. In that state

I. *There is no work.* Man in that state can no more do aught to change his destiny than a tree can make an effort to move from the place where it is felled. Eccl. xi. 3. The works by which we shall be judged will be those "done *in the body*." 2 Cor. v. 10; S. Matth. xxv. The righteous have no further work to do. Rev. xiv. 13. "When Abraham tells the rich man that the righteous, even though they should wish it, could not pass to the wicked, what does he imply but that the righteous themselves, how much soever they may desire it, can, in that state, do no work of mercy? Whence we are admonished, while we are in this life, to do good wherever we can." (S. August. Quæst. Evang. II. 38, abridged.) Gal. vi. 10. The

wicked may desire to do a good work, but cannot. S. Luke xvi. 27, 28. They may think of the evil they have done, the good left undone, the evil example they have set. S. Luke xii. 21; S. James v. 1—6. What would they give now to do or undo! But nothing can be done or undone. The thief can make no restitution, the slanderer no reparation. The parent and master may think of the child, the servant, ruined by evil example, indulgence, or neglect. But nothing can be done to alter their condition. The idler will awake to the consciousness of his sin; but no work can be done in שְׁאוֹל. The rebellious and undutiful child will desire to honour his parents then. But it may not be.

II. *There is no device.* The unjust steward had a device; (S. Luke xvi. 4—7;) and our LORD exhorts us to employ such in regard to our spiritual interests. (Ibid. 9.) But if we employ it not before we "fail," we can never employ it after. There are evil devices in this world as well as good. If a man determines to be untroubled with the latter, he puts them away. Acts xxiv. 25. He shuts his Bible, leaves his Church, betakes him to dissipation, and forgets the terror of the LORD. But these devices fail him in שְׁאוֹל. No device then will lessen his tortures, or obscure the anticipations of the more dreadful judgment to come; much less enable him to escape it.

III. *There is no knowledge.* No *profitable* knowledge: for of other knowledge there will be abundance. The blessed will know much—much that will increase their happiness, but nothing to effect their salvation, which is there secure. The condemned will know much—the value of their souls, the holiness, justice, and mercy of GOD, the ruin and hatefulness of sin, the blessedness of repentance and obedience, the love and preciousness of the SAVIOUR. They might have known these things before, but they will certainly know them *then.* And probably both classes will have much

knowledge which, under no circumstances, they could have acquired on earth. Yet this is called "no knowledge," because it is knowledge to no purpose—it cannot be used or applied—the day is gone by. S. Luke xix. 42. They bewail their neglected Bible, Church, Altar, Sunday. But they cannot improve them now. In שְׁאוֹל is no Bible, no Church, no Altar, no Sunday. Prov. i. 24—31; Job xxvii. 8, 9.

IV. *There is no wisdom.* Wisdom is the choice of the best means to the best end. The blessed will have secured their end, and will have no further need of means. The condemned will have no means to choose. Knowledge is not wisdom, but only the means. S. James iv. 17; Job xxviii. 28. Knowledge not used is not wisdom, but folly. He who never prays, never communicates at the Holy Altar, never denies himself for CHRIST or his brethren, and lives for himself,—how can he be wise, whatever his knowledge? S. Luke xii. 47; S. James i. 22; iii. 13—17. Awful are the reflections of the prisoners in שְׁאוֹל. "No prayer here! no Altar here! no repentance! no faith! I believe, but I have no 'joy and peace in believing!' (Rom. xv. 13.) I believe, and tremble! (S. James ii. 19.) I had knowledge indeed—but I die for want of wisdom!" (Prov. x. 21.)

V. *Whatever then is to be wrought, devised, learned, improved, it must be done with our might*—for here only it can be done; and short is the time, and shortening every moment. It is not only said, שְׁאוֹל but שְׁאוֹל *whither thou art even now going* (אֲשֶׁר אַתָּה הוֹלֵךְ שָׁמָּה). That is certain, and that only. Our lost days are irrevocable as a lost life. The uncertain future is all that can be ours. But that may not be even a day—with some it cannot be many days. (Outl. X.)

What is it then that our hand findeth to do? Some would *persuade us that there is* nothing to *do*, but we

have only to *believe*. This, however, is no more the doctrine of the New Testament than of the Old. True it is we shall not be rewarded *for* our works, but *for* the work of CHRIST; but our interest in that work must be tested by practical holiness, and we shall be rewarded, though not *for*, yet *according to*, our works. (S. Matth. xvi. 27.) The texts which most insist on the freedom of grace, insist most on the necessity of holiness. Rom. v. and vi. This day should remind us, as indeed its Collect does, of our burial with CHRIST, and our duty to copy His resurrection in our lives. Yes! there is indeed a work to be done! no easy work, much less no work at all. S. Matth. xi. 12. It is a battle (1 Tim. vi. 12) needing the panoply of GOD (Eph. vi. 11;) it is a race to be run (1 Cor. ix. 24;) a cross to be borne, and daily (S. Luke ix. 23.)

Do this work then, brethren, with your might! especially if you have neglected it. And who has done it with *all* his might? Whatever have been your sins, turn from them with your might! If you have injured, make *more* than restitution, S. Luke xix. 8; if you have dishonoured yourselves by intemperance and licentiousness, be sober and pure with your might. 1 S. Pet. iv. 3. If you have been negligent of GOD and your souls, remember the time lost, and the little remaining, and set yourselves to watch and pray, securing every opportunity of public worship and Eucharistic communion, and study of Holy Scripture. Do the works of your calling as in the sight of GOD. (Outl. XIV.) Lay up treasure in heaven by benefiting men's souls and bodies in every orderly and lawful way. And this continually. Prov. iv. 18; Heb. vi. 1;[1] Phil. iii. 12—15. Whatsoever GOD commands, *that* is "whatsoever your hand findeth to do." And though this be a work of all seasons, yet it is that which we now specially profess. The Jews were par-

[1] Although the "perfection" alluded to in this text is rather *intellectual* than spiritual, the analogy quite admits of the latter *application*.

ticular in going up to Jerusalem before the Passover, to purify themselves. S. John xi. 55. The Christian Passover is now at hand, and we are professing to purify ourselves for its due celebration. But many of those who purified themselves before that great Jewish Passover were found that very day among the murderers of the LORD. Take we then heed lest we crucify CHRIST afresh (Heb. vi. 6) by attending His services to-morrow with unrenewed and unsanctified hearts, and thus be unrisen with Him: or lest we neglect His ordinances and His Altar altogether; or, worst of all, profane the holiest of days with the leaven of malice and wickedness. He that ate leavened bread at the Passover was cut off from the congregation of Israel, (Exod. xii. 19;) a warning to every member of the spiritual Israel now. Let us heed the admonition, and set ourselves with our might to the work in hand, trusting in the promise, Isa. xxxii. 17.

XXXV.

Easter Day.

Subject. The evidence of our LORD's Resurrection.[1]

Text. 1 Cor. xv. 14. "If CHRIST be not risen, then is our preaching vain, and your faith is also vain."

[For illustrative Scriptures and Texts, see Outl. xxxv., former Series, and note thereon.]

Principal Word. ἐγήγερται.

THE Apostle here, in few plain and clear words, sets forth the universal teaching of the New Testament, and, indeed, what may be called the common sense view of the Gospel. If we believe not the Resurrection of CHRIST, we evidently believe nothing of Christianity. The Apostolic teaching is vain—for that clearly sets forth that doctrine—our faith is vain—for it is faith in One Who declared He would arise, but never fulfilled the declaration. The Resurrection

[1] In the former Series, the reader was specially directed, for the evidential part of the subject, to West and Bishop Sherlock. To these may be added Heylyn's "Theologia Veterum," and Bishop Pearson and Barrow on the Creed. The advance of scepticism, especially the hollowest and most dangerous of its forms, the no-creed of the "Broad Church," renders it important, sometimes, even in popular discourses, to dwell on evidential matters. And in no case is the establishment of evidence so important as on this cardinal article of the Faith. The harmony of the Evangelists could not be entered on in a Discourse. The present Outline is limited to proof of the FACT. Though Harmonists are not minutely agreed, their very difference shows that *the* various accounts are abundantly capable of reconciliation. See *former* Series, Outl. lxxvi.

of CHRIST was indeed the great fact to which the first preachers of the Gospel everywhere bore witness. Acts i. 22; ii. 22—32; iii. 15—26; iv. 10, 33; v. 30; x. 40; xiii. 30—34; xvii. 3, 31; xxiii. 6; xxiv. 21; xxv. 19; xxvi. 23; Rom. x. 9; 1 Cor. vi. 14; 2 Cor. iv. 14; Gal. i. 1; Eph. i. 20; 2 Tim. ii. 8.[1] It has pleased GOD accordingly to leave to His Church such evidence of this all-important fact as must place it beyond doubt with all who are capable of estimating the force of moral proof. In order to make this complete, it is necessary that witnesses should be

I. *Competent in respect of number.* The actual number requisite to establish the credibility of a statement cannot be specifically assigned. The Levitical Law required three, or two at the least, in a criminal trial. Deut. xix. 15; S. John viii. 17. The more improbable in itself the proposition to be proved, the more numerous the witnesses may fairly be required to be. Now it seems that there were once above five hundred eyewitnesses who testified to the Resurrection of JESUS, (1 Cor. xv. 6,) and we know that thirteen Apostles did so, (Acts i. 22; 1 Cor. xv. 7, 8,) as well as more than three women of their company, and two disciples, (S. Luke xxiv. 10; S. Mark xvi. 12; see also Acts vii. 55.) The numerical weight of the evidence therefore is abundantly sufficient to testify to any fact capable of proof at all.

II. *Competent in respect of information.* Without this particular, numbers would be entitled to small comparative consideration. The highest kind of information is that derived from actual personal knowledge; the next, from the direct communication of persons who have enjoyed it. The witnesses of our LORD'S Resurrection are of both kinds. Not to instance the five hundred already mentioned, the eleven Apostles, during forty days, had frequent and long interviews with their arisen LORD, (Acts i. 3,) with

[1] These texts, though more than sufficient for their purpose, are *comparatively few.*

Whose person they had been familiar for three years, and who had been withdrawn from them less than three days. They could not possibly be mistaken in His identity—in the nature of the fact to which they testified. 2 S. Pet. i. 16; 1 S. John i. 1—3. Two of these have elaborately recorded the whole history. (See too 1 Cor. xv. 1—11.) The other Evangelists, though not writing from personal knowledge, wrote from what was only second to that authority. The witnesses of the Resurrection, therefore, are abundantly credible as regards their information. If such a number of witnesses, in such a matter, and with such evidence, could be mistaken, there can be no proof of any fact whatever.

III. *Disinterested.* This is a very important consideration. For however numerous, and however advantageously circumstanced, witnesses may be, if they have any motive of interest to warp their testimony in any special direction, their statements must be regarded with some degree of suspicion. Now in the case of the Apostles there is not only the total absence of any such motive, but the presence of the strongest motives the other way—the fear of torture and death, the dread of hardship, the love of ease and life. 1 Cor. iv. 9—13; 2 Cor. iv. 8—11; xi. 23, seqq.; Phil. iii. 4—14. "They touched Him, and believed, constrained by His Spirit and His Body. Hence they both despised death, and were found superior to death." (S. Ignatius, Epist. ad Smyrn., iii.) There was nothing which could have induced them to preach the Resurrection of their LORD, except a firm belief in it. Indeed they have never been reproached with hypocrisy. And if they believed it, it must have been true; for it was a fact of that nature that it could not have been mistaken.

IV. *Not credulous, or predisposed to believe the statement to which they testify.* Whatever the other qualifications of witnesses, we hesitate to accept their testimony if we find them prejudiced in favour of the

views which their supposed experience leads them to support. Now not only is this disqualification absent in the case of the witnesses of CHRIST'S Resurrection, but they were absolutely, nay, unreasonably, incredulous, and only submitted themselves to such evidence as it was utterly impossible for any prejudice to withstand. S. Mark xvi. 11, 13, 14; S. Luke xxiv. 9, 11, 12, 21, 25; S. John xx. 21—29. The women had so little expectation of a Resurrection, that they had made preparation to embalm the body.

V. *Not testifying to a credulous auditory.* Predisposition in the hearer, like predisposition in the narrator, opens a story to suspicion. But here *all* the predisposition was on the side of incredulity. The age was cultivated, inquisitive, and sceptical. Acts xvii. 32; xxvi. 8, 24. The Jews, with all the force of power, influence, and authority, were dead against the apostolic teaching. The Apostles were altogether destitute of anything like power, influence, or authority. If their testimony was to make its way at all, it could only be by the force of truth.

VI. *Unrefuted.* The clumsy account first circulated, (S. Matth. xxviii. 12—15,) could never have possessed any weight. "They wished the report to prevail, vainly and fruitlessly contending against the truth; and the means which they took to overshadow it were those whereby they became the unwilling agents of its more illustrious dissemination. For indeed the very report that the disciples stole away the body confirms the Resurrection. It was a confession that the body was not there. And if they admitted this, their watchfulness, the sealing of the stone, the cowardice of the disciples, all demonstrate the story of the theft to be false and incredible, while the manifestation of the Resurrection is by these same circumstances placed beyond a doubt." (S. Chrysost. Hom. xc. in Matthæum.) The real refutation would have been the production of the body. This was never *produced, never pretended* to be produced.

We may challenge the world to bring forwa
instance where evidence such as this can be ad
to sustain any false, or even any doubtful alleg
Nay, there is no historical truth believed on l
evidence than this.[1] We are bound, therefore
cally, to accept the fact of our LORD's Resurre
and hence to accept the religion of which that c
ing miracle was the seal.

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And as the miracles of the New Testament a
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Resurrection, and many of them on their pe
knowledge also, it must follow that these miracl
to be accepted as entirely as that which we now
template.

Not only then, on this glorious and gracious
should we gratefully commemorate the transce
blessing which it sets forth to us, but we should t
our thankfulness for that fulness of evidence by
GOD has been pleased to confirm this supreme
to us, and rejoice in the hope of His glory, 1 Co
57, 58.

[1] We may even meet Hume on his own ground, unten
that is, and affirm that *such* evidence in support of a falseh
as "contrary to experience" as any miracle recorded
Bible.

XXXVI.[1]

Easter Monday.

Subject. The walk to Emmaus.
Text. S. Luke xxiv. 13, 14. "Behold two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs; and they talked together of all these things which had happened."
Illustrative Text. S. Mark xvi. 12.
Principal Words. ὡμίλουν, συμβεβηκότων.

In the surpassing splendour of the great miracle of the Resurrection we are apt to overlook that of the events which attended it, as glorious stars are lost in the blaze of the more glorious sun. It is well therefore that we should in contemplation detach such events from the associations which overpower them, and attentively gaze, as we then may, on their inferior yet divine radiance.[2] The Easter season affords us an opportunity of this of which we could not avail ourselves on Easter Day, without derogation from the supreme subject of the Festival.

The event briefly recorded in the text is specially brought before our contemplation in the services of this week. It is unnecessary here to particularize the

[1] This outline is an analysis of one by the writer in "Sermons for Sundays," &c., and is inserted here for reasons similar to those which induced him to analyse another for the 2nd Sunday after Epiphany. See Former Series, Outl. xiv., and note there. The walk to Emmaus is a chief contemplation of this day, and one of the most important adjuncts of the Resurrection: and the writer could not treat it otherwise than he has here done.

[2] See *Former Series, Outl. ix.* and xi.

facts.[1] None can read them without emotion. That such emotion may be regular and profitable, we may consider

I. *The character of the disciples.*

They were to blame, inasmuch as they were

1. "*Slow of heart to believe all that the Prophets had spoken.*" (v. 25.) Instead of being disheartened at the SAVIOUR'S shameful death, they should have been encouraged. For Moses and all the Prophets had declared it was so to be. Gen. iii. 15; Ps. xxii.; lxix. 21; Isa. liii.; Dan. ix. 26; Zech. xiii. 7. Then there was the sacrifice of Abraham, the Passover, so manifestly typical, the oblations and ceremonies of the Law, and their Master's own repeated words, S. Matth. xii. 39, 40; xvi. 21; xvii. 22, 23; xx. 18, 19. The most ordinary attention would have enabled them to perceive that what they considered subversive of their faith was in truth confirmatory.

2. *Not careful to seek divine grace to open their understandings, or sanctify their memories.* This seems implied in v. 45. For their understandings assuredly were not opened, and yet, S. Matth. vii. 7 is but an abridgment of numberless texts in which the promise of divine enlightenment is given.

3. *Prejudiced.* They were rigid followers of "private judgment." They had made Scripture speak their own fancies, and would neither listen to that, nor any other evidence. They had determined that the Messiah was to be a military Prophet, a temporal Deliverer, the Overthrower of the Roman power, the Leader of the Jews to universal dominion. This day-dream had so dazzled them that they could not look at the Light of the Word. And therefore, when their LORD spake in the clearest language of His sufferings and death, they did not understand Him, (S. Luke ix. 45; xviii. 34,) or had even the temerity to "rebuke Him." (S. Matth. xvi. 22.)

[1] *This is said generally. In an unlettered congregation, however, it may be advisable here to go over them briefly.*

4. "*Slow of heart to believe*" *the testimony of the women* (v. 23) *and almost that of their own eyes.* No doubt the Resurrection was a miraculous fact, but it was one for which their Master had prepared them. They had acknowledged Him as a mighty Prophet, and even as the CHRIST. Perhaps they had wrought miracles themselves in His Name. Miracle, therefore, to *them* could have had nothing in its nature incredible. Some had "found it even so as the women had said," (v. 24,) and, though "Him they saw not," they knew the body was gone. Their doubt, then, was inexcusable.

5. *Verging on unbelief.* This state of mind was the natural consequence of the former particulars. "Ἠλπίζομεν," they say (v. 21;) their hope was departed, or, at least, departing. They acknowledged JESUS, indeed, still as a Prophet; scarcely now as the Messiah. What a perilous and sinful state for those who had even been disciples!

Yet there was one good thing found in these desponding disciples, or they had not experienced so great mercy:

6. *Their hearts were set upon Jesus.* Their talk was of Him. (v. 14.) They were reflecting, reasoning, inquiring. If they had lost their trust, they had lost it with grief, and were seeking to regain it. If they hoped not in JESUS, they hoped in nought beside. If they could not serve Him, they desired to live to His memory. If they did not trust, they loved.

> "Their views indeed were indistinct and dim,
> But yet successful, being aim'd at Him."[1]

Consider—

II. *The conduct of the Lord to His weak and wavering disciples.*

1. *Its tenderness.* Isa. xlii. 3; xl. 2. He did but mildly rebuke their sinful despondency, and then raise them to faith and joy: He did not extinguish their

[1] *Cowper's "Conversation."*

small remaining spark of belief, but by His Spirit fanned it to a flame. They were becoming infidels, against warning, and despite the means of knowledge. His justice might have left them in that state; His mercy did not. They had not prayed for illumination; yet He bestowed it. (v. 45.) Eph. iii. 20.

2. *Its wisdom.* He had to deal with obstinate prejudice, (I. 3,) which would have resisted even the evidence of sense. Though conversing with them, He veiled their eyes, (v. 16;) but He unveiled their understandings. (v. 27.) Then the whole truth came upon them in its clearness, and He opened their eyes also. Then they knew Him. And, although presently "ἄφαντος ἐγένετο," (v. 31,) the truths and arguments of His word vanished not. These were impressed on their burning hearts, and by reflection on these they could never more doubt that the LORD was risen indeed.

Let us

III. *Apply the transaction to our souls.* Let it produce in us

1. *Prayer for enlightenment.* Holy Scripture is the great instrument of knowledge by which we avoid error, and attain truth, faith, and everlasting life. (Outl. xvii.) Ps. xix. 8; cxix. 105; Prov. vi. 23; S. John v. 39; Acts xviii. 28; 2 Tim. iii. 15, 16; 2 S. Pet. i. 20, 21. Yet the Spirit which inspired it must open our understandings to understand and apply it. Acts xvi. 14. Without this, the plainest truths are set aside to make room for man's conceits. Well may we cry Ps. cxix. 18!

2. *Humble acceptance of the Word.* While we sit, like Mary, at JESUS' feet, and hear His Word, (S. Luke x. 39,) let us beware of private prejudices and besetting sins, which overcloud the clearest texts. S. Matth. vi. 23. Though the whole Catholic Church should expressly testify to the contrary, private judgment will set up its own interpretation of a text, or that of some idolized human authority, in favour of *some* specious crotchet. By such prejudices the dis-

ciples of our history were brought to the verge of unbelief. If we, with their example before us, heed it not, we cannot expect the SAVIOUR to interpose for our rescue. Jer. vi. 16; xviii. 15; Gal. i. 6—9; Eph. i. 13—16; Phil. i. 27; Col. ii. 6—8; 2 Tim. i. 13; iii. 14, 15; Tit. i. 9; Heb. xiii. 9; S. Jude 3. "That which the Church, by her ecclesiastical authority, shall probably think and define to be true or good, must, in congruity of reason, overrule all other inferior judgments whatsoever. To them which ask why we thus hang our judgments on the Church's sleeve, I answer, with Solomon, because 'two are better than one.'[1] 'Yea simply,' (saith Basil,[2]) 'and universally, whether it be in works of nature, or voluntary choice and counsel, I see not anything done as it should be, if it be wrought by an agent singling itself from consorts. . . . . The bare consent of the whole Church should itself in these things stop their mouths, who, living under it, dare presume to bark against it.' 'There is,' (saith Cassianus[3]) 'no place of audience left for them by whom obedience is not yielded to that which all have agreed upon.'" (Hooker, Eccl. Pol. v. 8.) "I will give you my opinion briefly and plainly: we must remain in that Church which, founded by the Apostles, continues to this day. . . . . Let not men flatter themselves, when they think they can prove their opinions out of Scripture. The Devil has quoted the Scriptures; and the Scriptures consist not in the reading, but in the understanding." (S. Jerome, Dial. adv. Luciferianos.) See Outl. xvii. II. 5.

3. *Love of the Saviour.* Without this, religious knowledge, orthodox belief, are nought. 1 Cor. xvi. 22; xiii. 1—3. But this may interest Him for us, where much else is wrong. Only we must not presume. The disciples did not err presumptuously, nor can those who love CHRIST do so, though their ignorance may be very dangerous. We are only safe in a daily walk with GOD.

[1] Eccles. iv. 9. [2] *Ep. lxviii.* [3] De Incarnat. i. 6.

4. *Trust in our Lord's mercy.* If He presented Himself to those whose faith was almost gone, offered His Spirit to those who sought not, and rescued souls from the brink of destruction simply because they loved Him, what will be His grace to those who rely on Him stedfastly and seek His Spirit in continual prayer? Have you forgotten Him amid prosperity or pleasure? and do you feel that there is no pardon for the past, no shelter in winter for those who have squandered the summer? Meditate on the love that brought their Master to His disciples' side. Had their view of their case been real, what more desperate? But it was not so—neither may yours be. Fix then, like them, your thoughts, desires, affections, on Him Who alone can fill them; and then He Himself may draw near, and go with you.[1] Your eyes may be holden, and you may not be aware of His presence at once. The moment in which the disciples despaired of deliverance was the very moment in which it had been achieved. Your day of darkness may be your day of deliverance. Exod. xiv. 10—14; 2 Kings vi. 15—17. Read Holy Scripture, with prayer for enlightenment, and submission to the voice of the Church, (S. Matth. xviii. 17,) and you shall comprehend the promise of atonement for returning sinners, and the example of the Man of Sorrows, (Isa. liii. 3,) Who was to suffer, and enter into His glory. (v. 26.) 2 Tim. ii. 12. Then shall you become sensible of His presence, and if you beseech Him, as life draws to its close, v. 29, He will go in and tarry with you. Rev. iii. 20. Nor will He vanish, but be with you in the morn of Paradise, the noon of the Resurrection, the endless day of heaven. 1 S. John iii. 2; 1 S. Pet. i. 8, 9.

[1] "To Emmaus see thou lose not the narrow path—for there
With open face He tarries, to give thee angels' fare."
Lyra Innocentium, x. 8.

XXXVII.

Easter Tuesday.

Subject. The Gospel Message and its consequences.

Text. S. Mark xvi. 16. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Parallel and Illustrative Texts. S. Luke ii. 34; S. John iii. 15, 18, 36; v. 24; vi. 40, 47; xi. 25, 26; xii. 48; xx. 31; Acts ii. 38; viii. 37; xvi. 30—33; 2 Cor. ii. 15, 16; iii. 3; 1 S. Pet. ii. 7, 8.

Principal Words. πιστεύσας, ἀπιστήσας—σωθήσεται, κατακριθήσεται.

The text is appended by our Lord to the charge which He gave to His Apostles after His Resurrection. From the verse preceding we find that belief *in the Gospel*, together with Holy Baptism, is the condition of man's salvation. The Gospel means those "glad tidings of great joy" which, first announced in Paradise, (Gen. iii. 15,) and afterwards, with continually increasing lustre, by Moses and the Prophets, were at last promulgated in all their fulness by the Son of God, (Heb. i. 1, 2,) namely, that, by the work of the Saviour, the work of Satan was undone; that the blessings forfeited by the sin of the first Adam were recovered by the obedience of the Second, Rom. v.; 1 Cor. xv. 20—22, and the kingdom of heaven was open to all who would accept it. S. Matth. xi. 12; S. Luke xvi. 16.

I. *The Conditions of Salvation* then are

1. *Faith.* *(See Outl. xxi. 1.)* πίστις is the corre-

lative of πιστεύω. *Mere* belief, therefore, cannot here be intended. Believing the Gospel is very different from believing a scientific or historical fact, which has no influence on character or conduct. The belief of the text transforms the whole man—his feelings, motives, actions, affections. The good news of his redemption implies the fact of his depravity. His rescue from this state at once induces thankfulness, and lowliness, and devotion. God will still reward every man according to his works, though the holiest can only plead for that reward the blood of the Sacrifice; and condemnation, though the believer is rescued from it when he walks according to the Spirit, (Rom. viii. 1,) is not taken out of God's universe, as those who walk according to the flesh shall find. Ibid. 13; Gal. vi. 8. Faith is the belief of the heart; hopes, fears, pursuits, cautions, all that makes up the life itself, is directed to the objects which the Gospel reveals. Worldly employments are exercised as subordinate and conducive to the great end: (Outl. xiv.) worldly affections are subordinated, (S. Matth. x. 37.) We live as pilgrims, (Heb. xi. 13; 1 S. Pet. ii. 11,) travelling to our proper country, (Phil. iii. 20; Heb. xi. 14—16; xiii. 14.) We do not, with the worldling, dread the contemplation of death; on the contrary, it is our wisdom to meditate it, (Deut. xxxii. 29,) while we have health and leisure, that we may prepare for it, and come to regard it with quiet and comfort. Phil. i. 21.

2. *Holy Baptism.* Where this may be had; for God never requires impossibilities; which is an answer to those who object that the penitent thief was not baptized, though accepted. 2 Cor. viii. 12. Holy Scripture does not speak of salvation given to faith only, or to Baptism only. The two must concur, (S. Matth. xxviii. 19.) What right have we to mutilate a text? or to admit the text, but refuse its plain meaning? "Yes; but we do not see the good of *Baptism.*" Then you have not that Faith which you

pretend to magnify, but, by your own confession, you walk by sight. Some, however, see no use in faith itself, and say,

> "For modes of faith let *graceless zealots* fight;
> His can't be wrong whose life is in the right."[1]

Yet surely no life can be in the right where there is no faith, and there can be no faith where Baptism is despised. (Outl. xxi. 1.) We cannot continue in faith without the help of the HOLY SPIRIT, (1 Cor. xii. 3,) which is imparted in Baptism. S. John iii. 5. Baptism therefore must be received by those who have not received it; valued and employed by those who have. "'He that shall believe and shall be baptized, shall be saved' is our SAVIOUR'S own word and promise; that is, shall be put into a state and way of salvation; continuing in which state, proceeding in which way, he assuredly shall be saved, for faith there denoteth perseverance in faith, and Baptism implieth performance of the conditions therein undertaken." (Barrow, Doctrine of the Sacrament of Baptism, 5.)

But

II. *He that believeth not shall be damned.*[2]

Rather *he that disbelieveth:* namely, the Gospel; as in the former clause. The expression is always applied to the rejection of a doctrine known,[3] not to the merely negative position of the mind towards unknown propositions. No man will ever be condemned for not believing what he could not have known. S. Luke xxiii. 34; S. John xv. 22; 1 Tim. i. 13; Rom. x.

[1] Pope's Essay on Man, III. 305.

[2] A senseless objection is sometimes current in the mouths of those who would depreciate Holy Baptism at whatever cost. It is said, our LORD'S words are not "He that believeth not, *and is not baptized*, shall be damned." It is only necessary to meet this very silly allegation with the simple fact that no disbeliever would ever apply for Baptism, and that therefore such a clause would be absurd. Neither is it contended that Baptism would save without faith. Acts viii. 13, 21.

[3] "ἀπιστέω speciatim *de iis usurpatur* qui religionem Christianam *repudiant.*" *(Schleusner in voc.)*

13, 14. God is the Saviour of all men, although *especially* of them that believe. (1 Tim. iv. 10; 1 S. John ii. 2.) The heathen may be saved, if they take heed to the law of nature. Acts xvii. 23—28; Rom. i. 19, 20; ii. 14, 15. Still, their condition is miserable and perilous. They are ignorant of all saving truth, of all that makes the happiness and hope of the Christian; and the danger of their condition is evident from the fact that they do not live according to the portion of light they possess. Rom. i. 21—32; Eph. ii. 1—3; 1 S. Pet. iv. 3. But if the heathen, though in great danger, are not absolutely excluded from salvation, this cannot be said of the unbelieving and disobedient, where the Gospel has been preached: S. Luke xii. 47: for to reject *that*, is to reject the salvation which it announces. 1 S. John v. 10. Rightly does the Church pronounce that except a man believe faithfully the Catholic Faith, he cannot be saved—for the Catholic Faith and the Gospel are one. (See former Series, Outl. xlviii.) Disbelievers are those who

1. *Reject the Christian revelation altogether.* God, Who gave us the faculty of reason, would never demand from us belief in anything not reasonably proved. 1 S. Pet. iii. 15. He proved His Gospel to the first believers by many τεκμήρια, (Acts i. 3,) S. Mark xvi. 20; and, though we have not these before our eyes, we have the sure testimony of history, and the "more sure word of prophecy," (2 S. Pet. i. 19,) which appears to have been more convincing to the disciples at Emmaus than the actual appearance of our Lord Himself. (See last Outl.) We have Moses and the Prophets, Christ and the Apostles, and if we would not be persuaded by these, neither should we by miracle. (S. Luke xvi. 31.) Moreover, the Gospel itself demands to be tested by a very simple expedient, S. John vii. 17. Try that: and then examine Holy Scripture as critically as you will by the light of *history*, and pray for the enlightenment of the Holy Spirit. He that refuses this test, in reality renounces

that very reason of which he boasts—and is reasonably condemned. S. John iii. 19.

2. *Reject the Christian revelation in part.* Some profess to accept revelation as a whole; but reserve the disbelief of any part of it, however plain, which does not fall in with their preconceived opinions. Hence the rejection of sacramental grace, of the Apostolic Succession, and many other truths plainly written, but unacceptable to particular minds. Rev. xxii. 19. But this eclectic *belief* is not *faith* in the Gospel.

3. "*Hold the truth in unrighteousness.*" (Rom. i. 18.[1]) These are the worst kind of disbelievers, and are indeed, self-condemned. S. Matth. vii. 21—23; Tit. i. 16. (ἀπίστοις, v. 15.) The baptismal covenant must be fulfilled, the belief must be that of the heart, (Rom. x. 10,) the will of the FATHER must be done, (S. James i. 22—25,) or the soul is under the condemnation of the text, and will hear that cutting reproof, S. Luke vi. 46. These cannot plead the excuse of ignorance. S. John ix. 41. "The sweet savour of CHRIST[2] is the preaching of the truth; by which savour he who serves the Gospel consistently receives life. But every man whose life is at variance with his fair speeches incurs death. True preaching is by some heard, through disbelief, to their death; by others, through faith, it is received to salvation." (S. August. de verâ Innocentiâ, cccli.)

4. *Hold the truth in righteousness, with the exception of some cherished sin,* (εὐπερίστατος ἁμαρτία, Heb. xii. 1,) *or omission of some unwelcome duty.* As true faith accepts all truths, so true righteousness accepts all commands. S. Matth. v. 19; xix. 21, 22; xxi. 28—32; S. James ii. 10, 11; Deut. xxvii. 26.

Heb. iii. 12. Remember, brethren, that, although those who have never heard the Gospel are neither

[1] "ὁ ἀπιστήσας . . . partim is dicitur, qui contumaciter repudiat doctrinam Christianam, partim vero, *qui religioni Christianæ cogitatæ non convenienter agit.*" Schleusn. voc. ἀπιστέω.

[2] 2 Cor. ii. 15.

believers nor disbelievers; yet we, who have, must take our place with one or the other. We have evidence enough to demand our assent; grace, through Holy Baptism, to perform what assent implies. And if we will not employ these advantages, we must have our portion with the unbelievers. S. Luke xii. 46. O let us resolve and pray, S. Mark ix. 24.

XXXVIII.

First Sunday after Easter.

Subject. "The gainsaying of Core." (S. Jude 11.)

Text. Numb. xvi. 49. "They that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah."

Illustrative Texts. Deut. xi. 6; Ps. cvi. 16—18; Ecclus. xlv. 18, 19.

Principal Word. הַמַּגֵּפָה (or נֶגַף, which appears used indifferently. It is a plague or stroke, [*plaga*, πληγὴ from πλήσσω,] which implies a *striker*.)

MIRACLES are as wonderful in respect of their occasions as in themselves. Were they common, it would be difficult to distinguish them from nature, and even to believe there was any nature at all. Again, had they never occurred, there would have been no adequate proof of a revelation. They were therefore only employed on great and needful occasions. Such an occasion was the separation of a people from the rest of the world to be the depositaries of GOD'S truth, and the instruments of its propagation. The mission of Moses, therefore, was miraculously attested; and the prophets of Israel, whose office it was to record the wondrous history of the chosen people, and to carry their thoughts forward, and fix their attention on greater events yet future, sealed their mission with miracle. As the volume of inspired record increased, miracle became less frequent, as less needed. When our LORD came, a new and more splendid succession of miracles began. These were continued in the times of the Apostles *and early Christians*, till, as the New

Testament Scriptures became complete and obtained circulation, they gradually ceased again. "'Where,' says one, 'is the HOLY SPIRIT *now?* for you do well to tell us of Him *then*, when miracles took place, when the dead were raised, when the lepers were cleansed; but whence shall we *now* show that the HOLY SPIRIT is with us?' Fear not. I will demonstrate that the HOLY SPIRIT is with us still." [S. Chrysostom enters on this subject at length, proving his thesis from the sacraments and usages of the Church, and from Tit. iii. 3; 1 Cor. vi. 9; xiv. 3; Gal. iv. 5; 1 Cor. xiv. 7, 8; Acts xx. 28, and then concludes:] "*I* have no need of miracles, for without them I have learned to believe the LORD, (δεσπότη.) The unbeliever has need of a warrant; I, who believe, need no warrant or sign. Though I speak not with tongues, I know I have been cleansed from my sin. *They* would not believe, unless a sign was given; signs, therefore, were granted to them as warrants of the faith which they received. So that signs were granted, not as to believers, but as to unbelievers, that they might believe. So also Paul saith, 'signs are not for the believing, but the unbelieving,' (1 Cor. xiv. 22.) So that GOD does not dishonour, but honour us by withholding miraculous demonstration; for this He does, willing to show forth our faith, that we believe Him without warrants and signs. They would not have believed Him concerning the invisible things, if they had not first received a sign and a warrant. I display all faith without anything of this kind. This is the reason why there are no miracles now." (S. Chrysost., Orat. lxxxviii., de Pentecoste.) Miracles have been frequent enough for their purposes, but not so frequent as to be capable of being confounded with nature. They prove that GOD has, on certain occasions, interposed.

But will He always do so, under like circumstances? We have no reason to expect it. Would this, however, argue any mutability in His nature? S. James *i. 17.* The miracle is written, and that is enough to

acquaint us with the mind of GOD. Korah and his company are a sign to latest generations of what that mind is. Numb. xxvi. 10.

Consider

I. *The particular nature of the sin of Korah and his companions.*

It was rebellion against the lawful authorities of Church and State—the Priest, and the Captain of the LORD'S inheritance. It was supported by plausible arguments. Korah was a Levite; and the Levites were appointed by GOD to administer the sacred affairs of the nation. Numb. viii. What was Aaron more? Dathan, Abiram, and On were sons of Reuben, Israel's firstborn: Moses was only descended from a younger son. GOD had chosen *all* Israel to be "a kingdom of priests, and a holy nation." (Exod. xix. 5, 6.) How then should Moses and Aaron be more?

The answer was, Moses and Aaron did *not* lift up themselves above the congregation of the LORD. The LORD Himself had lifted them. Exod. iii., iv., xxviii., xxix.; Heb. v. 6. Korah could see usurpation in Aaron, but none in himself; yet his preëminence as a Levite rested on the same authority as Aaron's Priesthood. All the congregation was holy: but why? because GOD had made them "a kingdom of priests, and a holy nation:" though even this depended on obedience. (Exod. xix. 6.) The same authority that had made them such had set Moses and Aaron over them; to deny the supremacy of their rulers was therefore to deny their own election and privileges.

Whoever sets himself up against the authorities in Church and State offends after "the gainsaying of Core." The priest who invades the function of the bishop, the deacon that of the priest, the layman that of the clergyman; the private citizen who interferes with the province of the magistrate—all commit this sin. (See Outl. xvi.) The Apostles refused to obey man rather than GOD, (Acts v. 29,) but they did not *intrude themselves* into the judgment-

seat on the ground of superior holiness. They submitted where they could, and employed no violence where they dared not obey. S. Matthias was surely holier than Judas; yet he never invaded the office of Judas conferred by his LORD'S authority. (Former Series, Outl. lxxix., II. 2.) Personal holiness is so far from justifying such intrusions, that they are violations of its very nature. There were two at least in the congregation of Israel whose obedience surpassed that of Moses and Aaron. Deut. i. 34—38. But they were not in Korah's company. There can be no holiness in unbelief, disobedience, presumption, and pride. The truly holy leave the faults of authorities to the Great Judge and Shepherd, endeavouring to amend their own. Eph. v. 21. Moses himself was careful not to invade the authority of Aaron. (Numb. xvi. 46.)

II. *The danger and malignity of all sin.* The circumstances of Korah's sin are, on the whole, those of every other. (See former Series, Outl. lvi., III.) They are such in its

1. *Infection.* The conception of the sin appears to have been that of one man only at first; then of three others; these soon effected the corruption of two hundred and fifty more; and those not the ignorant and inconsiderable. (v. 2.) The wives and children of these men were soon involved in the same wickedness. Then the infection passed to the whole congregation. How cautious should we be of the first approach of temptation, if our sin may involve thousands in our guilt, and ourselves in theirs! for surely Korah was answerable for the sin and punishment of those fifteen thousand souls! Eccles. ix. 18. How fearful should we be of the company of sinners, lest we perish in their iniquity! Prov. i. 10, seqq. Even the companionship of sinners involves their companions in guilt. Prov. xiii. 20. Those who had no personal concern in "the matter of Korah," but fled from the judgment, (v. 34,) notwithstanding approved the sin, *and made* it their own. Rom. i. 32.

2. *Power to blind and harden the sinner.* The tremendous judgments on Korah and his company were lost on the people generally. They saw the vengeance, but could not see the sin. Instead of accusing themselves, they accused Moses and Aaron of causing the earth to open, and consuming in an instant the two hundred and fifty men! (v. 41.) How *could* this be the work of man? and they style the rebels "the people of the LORD," although the LORD, before the very eyes of the murmurers, had destroyed them with so awful a judgment. We wonder how any could fail to see all this. And yet sin is as blinding now as then. We see the earth opening daily to receive the famous and the obscure in the congregation. We see, almost daily, the sinful and the thoughtless removed as in a moment, and consider not our ways till the plague comes upon us and arouses us.[1] How should we dread that blindness to the plainest truths, which is in the very nature of sin, leading us to despise Scripture and Providence, and bearing us headlong to perdition! Those who murmur at the requirements of the Gospel, and practically hate the doctrine of GOD, are under the plague.

III. *The remedy indicated by the history under review.* The very authority which Israel had despised and resisted must save him from destruction, v. 46, 47. The people themselves could do nothing,—Aaron, as the type of the LORD JESUS CHRIST, stood between the dead and the living. The sin was pardoned, the visitation withdrawn. Here is the great and only remedy. All sin so far resembles that of Korah that it is rebellion: and not against Moses and Aaron, but against Him of Whom they were types. Deut. xviii. 15; Heb. ix., x. It is, however, through His intercession, that GOD is no longer wroth with all the congregation; through His atonement that the plague is stayed. At present He stands between the dead

[1] A recent death, especially if sudden, might here be dwelt on, and turned to *account.*

and the living, offering the incense of His mediati
Eph. v. 2. The atonement of Aaron could not rest
the dead to life, and the atonement of his antity
avails not for those who have departed in sin. Bu
the living will seek to Him, the plague shall be sta
—sin and its condemnation done away: if they
not, no other means are promised. Fly, brethren, at
cry of the condemned! let us take heed that we si
not into that abyss from which there is no return
no respite! but that we receive the welcome assuran
S. Mark v. 34.

XXXIX.

Second Sunday after Easter.

Subject. CHRIST the Star and Sceptre.
Text. Numb. xxiv. 17. "There shall come a Star out of Jacob, and a Sceptre shall arise out of Israel."
Illustrative Scriptures are embodied in the outline.
Principal Words. כּוֹכָב, שֵׁבֶט.

No student of Holy Scripture can have failed to remark the frequency of a double sense in prophecy,[1] its relation to a nearer and to a more distant event; and that evidently not merely by a convenient accommodation. There is no doubt that this prophecy of Balaam respects David in the first place, 2 Sam. viii. 2, 14; as little that it refers in the second to the coming Messiah. These references are admitted by Jews as well as Christians. "Both Onkelos and Jonathan, and the Hierusalem Targum, take the Messiah to be here meant, and so doth R. Moses Haddassan, and

[1] As instances, we may mention David's denunciation of his enemies, Ahithophel, &c., as certainly applying to Judas, (Acts i. 20;) the sign given to Ahaz, manifestly referring to his times, (Isa. vii. 16, viii. 4,) and yet more manifestly regarding CHRIST, (Isa. vii. 14; S. Matth. i. 23;) the elaborate account of the restoration of the Jewish ritual by Cyrus, (Ezek. xl. seqq.,) the very words of which point to another fulfilment, and which are illustrated by Rev. xxi., xxii.; the prophecies of the overthrow of Babylon, (Isa. xiii., xiv., xxi., xlvii.; Jer. l., li.,) undoubted literal, and yet as unquestionably mystical, (Rev. xviii.;) our LORD'S prophecy of the destruction of Jerusalem, literally fulfilled, but yet to have a more complete fulfilment at the great consummation.

Bereschith Rabbath." (Bp. Patrick in locum.) So well indeed was this title understood by the Jews, that one of their false Messiahs called himself Barchochab, the Son of the Star, in allusion to this prophecy. CHRIST is called David; (Isa. lv. 3; Jer. xxx. 9; Ezek. xxxiv. 23, 24, xxxvii. 24, 25; Hos. iii. 5:) He seems to apply the text to Himself, Rev. xxii. 16; and it is as the Son of David that He is addressed, Ps. xlv. 6: if that Psalm be indeed an epithalamium of Solomon, as would appear. (Compare title with 2 Sam. xii. 25, Hebrew.) As the Church is often called Israel, so the enemies of Israel prophetically represent those of the Church. "In this name" (Moab) "are intended to be included all the neighbouring states who were enemies of the Jewish nation; that is, in a spiritual sense, all people who should oppose the kingdom of the Messiah." (Vitringa in Isa. xxv.) It is our LORD therefore Who is here proposed to our contemplation in two glorious characters.

I. *The Star.* We might think the Sun a less unworthy comparison, nor has the HOLY SPIRIT omitted it, Mal. iv. 2. Under that view, CHRIST is the universal light of the whole world, (S. John viii. 12.) But He is here set before us as a light shining in darkness, (S. John i. 5:) in the darkness of

1. *Ignorance.* As regards knowledge on the most essential points, the world without CHRIST is in darkness. A glimpse at heathen nations, ancient and modern, learned and barbarous, is enough to show this. 1 S. John v. 19. Man might, by the law of nature, attain to the knowledge of his sinfulness; though this he rarely does; but no study of nature will show him the remedy. We hear daily great boasts of the power of Science; but its power has never extended to this. On the other hand, wherever the Star has arisen, man may know what to believe, and what to do. But the Star must shine into the heart. 2 S. Pet. i. 19. CHRIST must be accepted as our light in the *darkness* of the world. The star not only lights the

traveller, but guides him, shows him his dangers, and points his course. The mariner steers by the star, and is safe. The divine Star shows us the way of salvation. S. Luke i. 78, 79. Walking in the light of His atonement and example, we shall be saved and glorified. S. John viii. 12.

2. *Tribulation.* The whole world lieth in this, no less than in ignorance. More or less of it befalls us all. But one Star is sufficient to lighten it. A star dispels not the gloom of night; but how does it relieve and cheer it! CHRIST puts not sorrow away from us now—that will not be till the day breaks and the shadows flee away. (Cant. ii. 17.) Rev. xxi. 4. At present we are travelling by night. Yet how pleasant the journey with the Star of Bethlehem shining before us, and heralding the dawn of an eternal day! Isa. lx. 2.

II. *The Sceptre.* This is the symbol of sovereignty. It denotes our LORD'S

1. *Grace.* Esther v. 2. CHRIST is that golden sceptre held out to a sinful world, which all who accept will find grace, and without which none can approach the FATHER. Esth. iv. 11; S. John xiv. 6.

2. *Pastoral guidance and protection.* This is promised to the Christian in life and death. Ps. xxiii., (where in v. 4 the word is שִׁבְטְךָ.)

3. *Loving correction.* Lam. iii. 1. (Hebrew. See v. 21, seqq.)

4. *Retributive vengeance.* Ps. ii. 9; cx. 2, (where the word is שִׁבְטְךָ.) Here we have revealed the fate of His enemies, whether evil spirits, evil men, or evil things. What was said of David in a limited sense is true of CHRIST to the very letter. Ps. lxxxix. 23.

This view of the text suggests

1. *Encouragement.* The Christian's trials, temptations, struggles, sometimes seem more than he can bear; and this is true, *humanly* speaking—but not *divinely.* The Sceptre *will* bruise all enemies. Rom.

xvi. 20; S. Luke x. 19; Numb. xxiv. 17—19. But the Christian must *use* the Sceptre. Edom and Moab fell before Israel—but Israel fighting, not Israel reposing. The Gospel requires much; but gives strength for all that it requires. 2 Cor. xii. 9; Phil. iv. 13. Temptations prevail only against those who trust not CHRIST, or who trust themselves. When we trust not CHRIST, we are like the Israelites, drooping in sight of the promised land, and forgetting what GOD had done for them. Numb. xiv. (Ps. cvi. 21, 22.) When we trust ourselves, we are like Israel going presumptuously to fight against Amalek, and our fate will be similar. Numb. xiv. 41—45. But under the guidance of CHRIST, "Israel shall do valiantly," Ps. lx. 12; Numb. xxiv. 18; Rom. viii. 1.

II. *Warning.* Not only on our enemies shall the Sceptre alight, but on ourselves also, if we persevere not. *All* the corners of Moab must fall, *all* the children of Sheth. S. Matth. xxi. 44; S. Luke xix. 27. Balaam himself was a remarkable instance. He tempted the terrors of the Sceptre by greedily running after reward; (S. Jude 11,) and, desiring to die the death of the righteous, he yet perished among the enemies of GOD. Numb. xxxi. 8. All Balaam's knowledge is ours, and much more; and his example beside. We moreover behold that Star now and nigh, Whom he but dimly perceived.[1] If we would escape a fate worse than his, because incurred against higher knowledge and advantages, let us lay all these things to heart, and adopt in deepest resolution and most earnest fervour that resolve which even the sinful Balaam saw would be the true wisdom, Numb. xxiii. 10. (Ps. cxvi. 15.)

[1] "To him it glar'd afar,
A token of wild war,
The banner of his LORD'S victorious wrath:
But close to us it gleams:
Its soothing lustre streams
Around our home's green walls, and by our churchway path."
Christian Year, Second Sunday *after Easter*.

XL.

Third Sunday after Easter.

Subject. The cities of refuge.

Text. Deut. iv. 41, 42. "Then Moses severed three cities on this side Jordan toward the sunrising; that the slayer might flee thither which should kill his neighbour unawares, and hated him not in times past; and that, fleeing unto one of these cities, he might live."

Illustrative Scriptures. Numb. xxxv.; Deut. xix.; Josh. xx.

Illustrative Texts. Gen. ix. 6; Exod. xxi. 12—14; Lev. xxiv. 17; S. Matth. xxvi. 52.

Principal Words. לָנֻס, *ad fugiendum (ut confugeret:)* וְנָס, *et fugiens:* but the term for the refuge itself is מִקְלָט, *asylum:* the unused root appearing to signify *limitation, contraction,* &c., and referring rather to the restriction of the refugee than to his safety.

We have here a singular provision of the Law. If one man slew another, the next of kin to the deceased might kill the slayer, unless he could escape to a city of refuge. There were three such cities on each side Jordan. The fugitive, however, was brought out to trial; and if convicted, by two witnesses, of malicious intent, he was adjudged to die; if acquitted of this, he was sent back to the city of refuge, there to remain till the death of the High Priest. If he passed the limit of that city before that event, the avenger might slay him.

This institution may be regarded as

I. *The declaration of the mind of God on homicide:*

1. *Intentional.* The Antenoachic cases of this sin were avenged by *punishments* which rendered the

perpetrators living monuments of GOD'S wrath. But in the Covenant made through Noah with all his posterity, the penalty of death was imposed on murder. (See 1st Series, Outl. xxi.) This penalty therefore was not the mere enactment of the Law, which came 850 years after. Yet the Law, being the work of the same Mind, could not contradict it. Numb. xxxv. 16—18, 21, 31, 33. No place was so sacred that it could protect a wilful murderer. Exod. xxi. 14; 1 Kings ii. 29, seqq. His presence polluted it, like Uzziah's (2 Chron. xxvi. 20.)

2. *Unintentional.* The preciousness of human life in GOD'S sight would not permit *any* manslayer to go unpunished. His liberty was restrained, and no atonement could be accepted for him. His act, though differing from the murderer's in moral character, was the same in effect. It was irreparable—and its consequences were infinite. He had changed the condition of an immortal soul for ever. If we do well in the Litany to deprecate "sudden death," he had wrought an insurpassable injury. His victim *might* have been prepared for the change; but no time had been allowed for any special preparation. If unprepared, a soul which might have glorified its LORD was lost for ever. The perpetrator of such a deed, however unintentionally, without bitterly deploring it, would become consentient, and a murderer. He would, if rightminded, desire to spend his life in penitence, prayer, and meditation. GOD interposed for him, and prescribed a penance. He withdrew him from society, He abridged his liberty, leaving him alone with his conscience and his GOD. Everything reminded him where he was, and why. Those around him were in like circumstances, and his conversation with them would turn on the subject which it was his duty to meditate. He was confined to a city of priests, and therefore, though he could not go up to the place which the LORD chose, all things spake to him of *GOD* and eternity. If he needed counsel, here was

a population of counsellors of divine appointment, who could comfort without deceiving him. If disposed to think lightly of his act, the majesty of God and the sacredness of human life were continually set before him, and it was every neighbour's duty to warn him of both. "The cities of the Levites were appointed for this purpose, rather than any other, because they were a kind of sacred places, inhabited by sacred persons. And here men might spend their lives better than in other cities, being among God's ministers, who might make them sensible of the negligence which men were commonly guilty of in such cases, and of such sins as they might have otherwise committed." (Bp. Patrick on Numb. xxxv.)

II. *A warning to us against the commission of this sin.*

To discourse against murder to a Christian congregation may seem to some superfluous, if not insulting. Yet perhaps there never was murderer who, at some time of his life, would not have resented such a caution. 2 Kings viii. 13. (Comp. 2 Sam. xii. 5, 6.) David had made great attainments in holiness, and even in forgiveness of injuries, before he committed this sin *deliberately*. 1 Cor. x. 12. When we pray to keep the Sixth Commandment, we surely admit the possibility of breaking it. The present age is remarkable for its tenderness towards murder—its sympathy with murderers—its rebellious aversion to the divine penalty —its consequent light estimate of the sacredness of life. Those who regard murder without deepest horror are in progress towards regarding it with indifference. Where will they stop? But, even if murder were really impossible to any of us, is hatred impossible? 1 S. John iii. 15. Yet further—look at our Lord's exposition of the Sixth Commandment. S. Matth. v. 21, 22. There is surely danger of *this* sin to every one. And causeless anger is most likely to awake against those who are, or ought to be, dearest, our families, neighbours, friends, *with whom* we are in frequent in-

tercourse. How many friendships have been dissolved, true hearts alienated, cureless and everbleeding wounds inflicted, by some causeless expression of momentary harshness! The wounded may not always have parted with truth and love;—nay, these may have made the wound unbearable. The wounded may have forgiven—may never have resented—they may even have accepted the assurance that the wound was unintentional—but the wound has not healed. Surely, if one moment's deliberation accompanied the act, the doer could never condemn himself sufficiently! if not, still the act can never be sufficiently deplored. And then, most of all, regard the offender's position before GOD! What must this be, of which the penal refuge was but the shadow! Let the will of GOD, as disclosed in that institution, lead on to meditation, repentance, humiliation, prayer; that forgiveness and acceptance may be found for the LORD JESUS CHRIST'S sake.

III. *Typical of future things.* (Heb. xi. 1; vi. 18.)

1. *Sins of ignorance need an atonement.*

The manslayer's penance was not for life—not even for a definite period. It might, however, be lifelong—or it might be only for a day. The death of the High Priest alone set him free. Between the act of the manslayer and the death of the High Priest there was not, there could not be, the remotest *natural* connection—the connection therefore *must* have been *symbolical.* And when we remember Whose type the High Priest was, (Heb. ii. 17, and passim,) we can only conclude that through the death of CHRIST, and that only, even the unintending manslayer is delivered from the future penalty of his deed. No case could so convincingly establish the necessity of the atonement. An unintended act, however important, does not at first appear guilty. Yet He Who charges His angels with folly, (Job iv. 18,) deems it requiring an infinite expiation. There was a special sacrifice for sins of ignorance. Lev. iv., v. 15, 16; Job i. 5; Ps. *xix. 12*; S. Luke xii. 48. And the Church prays for

forgiveness of her "negligences and ignorances." Lift up then, brethren, the prayer of David, Ps. cxxxix. 23, 24. In our ignorant omissions, we have lost opportunities of good; in our sins of ignorance we may have wrought evil beyond remedy, and beyond conjecture till the Day shall reveal it. Let us then draw nigh unto GOD for deliverance, and that with trustful hope, for the High Priest has died!

2. *Presumptuous sins, therefore, much more.* This is simply a logical deduction from 1. For these a deep and bitter repentance must conciliate the Sacrifice of the Cross.

IV. *Assuring us of the efficacy of the remedy.*

If the manslayer could only be liberated by the death of the High Priest, he was *always* liberated by that event. If the death of our High Priest is necessary to the pardon of our most undeliberate sins, it is effectual for all. 1 S. John i. 7.

Let us never distrust that most blessed truth, nor the power or will of our High Priest to save us. "Thou hast no refuge from an offended GOD but a reconciled GOD—no refuge whatever. Wouldst thou flee from Him? Flee to Him." (S. August. in Ps. lxxiv.) Let us then flee to the city of His refuge, His Church, and submit ourselves to His laws. This is that great Levitical city, where the refugee renounces the world, and finds grace through the appointments of his LORD. "The best provision was made for the manslayer's ease and safe flying: for the ways . . . . . were to be made very plain and broad, and to be kept in good repair . . . . . and, that he might not miss his way to the place whither he intended to flee, there were posts erected where two or three ways met, with this inscription, *Miklat*, i.e., the city of refuge, to direct him into that road which led to it." (Bp. Patrick, on Numb. xxxv.) As the roads to the city of refuge were made open and easy, so have they been made for us to our protecting asylum. Isa. xxxv. 8; xl. 3, 4; xlix. 11; lvii. 14; lxii. 10; S. Luke

iii. 4, 5; Prov. xviii. 10. Only let the penitent take care to keep within that city, as by contrition and obedience he may, lest the avenger find and destroy him. No satisfaction could be taken for any who left his refuge; and our LORD says, S. John xv. 6. Neither let any imagine the Church a sanctuary for every evil and rebellious soul that chooses to harbour in its shelter, a Babylon, a habitation of devils, the hold of every foul spirit, the cage of every unclean and hateful bird. (Rev. xviii. 2.) No outward privilege will stand in the place of inward holiness. The presumptuous sinner was dragged forth from the city of his refuge, and even from the altar of his GOD, to a shameful death. And our LORD expressly says, S. John xv. 2. The unprofitable servant, whatever his excuses, shall be cast off; but the penitent believer shall find the promise true, Deut. xxxiii. 27.

XLI.

Fourth Sunday after Easter.

Subject. Forgetfulness of GOD.

Text. Deut. vi. 12. "Beware lest thou forget the LORD."

Parallel and Illustrative Scriptures and Texts. Numb. xv. 38, 40; Deut. iv. 9, 23; viii. 11, 14, 19; xxxii. 18; Judg. iii. 7; viii. 34; Job viii. 13; xxxvi. 24; Ps. ix. 17; l. 22; lxxviii.; ciii. 2, 17, 18; cv.; cvi.; cxix. 16, 83, 93, 109, 141, 153, 176; Eccles. xii.; Isa. xvii. 10; li. 12, 13; lxiv. 5; Jer. ii. 32; iii. 21; xiii. 25; xviii. 15; Ezek. xxiii. 35; Hos. ii. 13; iv. 6; viii. 14; xiii. 6; S. Matth. xxvi. 75; S. Mark viii. 18; S. Luke xxiv. 8; S. John ii. 17, 22; xiv. 26; xv. 20; xvi. 4; Acts xx. 35; S. Jude 17; Rev. ii. 5; iii. 3.[1]

Principal Word. הִשָּׁמֶר.

THE Book of Deuteronomy is well suited to contemplation in the period between Easter and Whitsuntide. Pharaoh's overthrow was typical of Satan's; the resurrection of Moses and his people from the sea typified that of CHRIST and His people from the grave. Moses then remained forty years with his people, as our LORD remained forty days with His disciples: Moses "speaking of the things pertaining to the kingdom of GOD" as revealed in the Law; our LORD of the same things in the dispensation of the Gospel. (Acts i. 3.) Then came the promise of Canaan on Israel—of the Comforter on the Church. The precepts given by Moses in the wilderness bear then a clear analogy to those instructions which engaged the

[1] This, though it may be sufficient for the preacher's purpose, is by no means an exhaustive collection. Indeed the subject enters into the *very essence of Revelation* throughout.

Apostles between the first Easter and the first Whitsuntide.

Now there is no principle which runs through the chapters proposed by the Church to our contemplation during these sacred weeks more distinct than that of *remindal: caution not to forget:* the very word "Deuteronomy" itself embodying that idea.

At first sight, it might seem that forgetfulness of GOD was the unlikeliest of sins. For we are reminded of GOD by what we see above us, Ps. xix. 1—6; below, S. Matth. vi. 28—30; within, Ps. cxxxix. So that it seems as impossible to forget GOD as to forget our own existence.

Yet Who gives the caution? The Spirit of GOD: and that continually. And to whom? to a people who had seen, and were seeing, more tokens of GOD's presence than any other people that ever existed. It must then have been needed. And it was. (Ill. Script., especially Psalms lxxviii., cv., cvi.) And if needed for Israel, it is certainly no less needful for ourselves.

But what is this forgetfulness? Not a total loss of memory about GOD, so as to need being taught again His being and our duty. This was impossible in the case of the Israelites, and scarcely less in the case of Christians, who have been taught the rudiments of faith and duty. The sin of the Israelites was that they took no heed (Heb. ii. 1.) They were no more impressed with the truth of GOD's being than with any ordinary truth which did not concern them. They acted without reference to this truth, and all the practical consequences which it implied. And is not this the very sin of many baptized Christians? at some times, of all? at all times, of some? surely there are many of whom it may be said, GOD is not in any of their thoughts; few, of whom it may be said that He is in all. Of this forgetfulness we are charged to beware, because

I. It is the great cause of sin. If men, before any

action, would ask the question, Gen. xxxix. 9, (Heb. iv. 13; 1 Sam. ii. 3; Jer. xxiii. 23, 24; S. Luke xii. 5; Ps. cxxxix. 7—12) they would not think, like *forgetful* Jonah, to fly from the presence of the LORD (Jonah i. 3.) "He that remembers that GOD stands a Witness, and a Judge, beholding every secresy,—beside his impiety must have put on impudence, if he be not much restrained in his temptation to sin." (Bp. Jeremy Taylor, "Holy Living," i. 3, a section full of most valuable matter, enforced by admirable rules for the "practice of the presence of GOD.") They would remember the vows of Baptism and Confirmation; they would weigh sin and its penalty in a just balance, even as GOD weighs them. S. Matth. xvi. 26. They would remember moreover against whom they were about to sin: against the FATHER, Whose adopted children they are; the SON, Who calls them brethren, and has redeemed them at the cost of His sufferings and blood; the SPIRIT, Who is urging them for their salvation's sake to abstain from sin. They would come to GOD for grace and support, relying on the promise, 2 Cor. xii. 9.

II. *It is the cause, especially, of a negligent and useless life.* No man can reflect on GOD, and be satisfied with mere abstinence from presumptuous sin. S. Luke xii. 47; S. Matth. xxv. 30, 45, 46. Nor will forgetfulness ever be pleaded in extenuation of sin; it will be one of the charges against the sinner. A Christian walks carefully, and with thought. Eph. v. 15—17. He labours in the station to which GOD has called him, as in the appointment of GOD. He prays habitually (1 Thess. v. 17,) he tries to benefit others (Gal. vi. 10) for CHRIST'S sake. All these things are totally inconsistent with forgetfulness of GOD.

III. *It is the cause of final ruin.* All sin is this: but forgetfulness of GOD is expressly stated to be the cause of man's abandonment by the HOLY SPIRIT. Rom. i. 28. GOD will not *force* Himself on our remembrance. *Ps. ix. 17.* "The cause of the desola-

tion of the cities of Judæa is forgetfulness of the SAVIOUR; Who had said, in the beginning of this Prophet, 'Israel doth not know, My people doth not consider.' "[1] (S. Jerome in Esaïam, cap. xvii.)

This forgetfulness springs from

I. *Natural corruption.* To a holy mind remembrance of GOD is the first of delights. Ps. cxix. 92, 93. Hence, the Spirit of GOD said to Israel, Deut. iv. 9, seqq. Diligence was necessary even where sight had been vouchsafed: if therefore we are to escape this evil, we must diligently use the counteracting means—prayer—study of the Word—participation of the Holy Mysteries, whereof the very spirit is remindal. S. Luke xxii. 19.

II. *Evil society.* This naturally and necessarily leads to this result. Hence heathen alliances were forbidden to the Israelites, Deut. vii. 3, 4,—and the spiritual Israel is cautioned in like manner. 2 Cor. vi. 14.

III. *Satanic influence.* This is directed to the production of every kind of evil, but to none more than forgetfulness of GOD, as the fruitful cause of every other sin. It is well to remember that in proportion as we are thoughtless of GOD we become ready instruments for the great enemy. Wisd. xix.

Beware, brethren, lest ye forget the LORD

I. *In prosperity*, which, strange as it may seem, and ungrateful as it proves man's nature to be, has, nevertheless, this tendency. Deut. viii. 11, seqq.; Hos. xiii. 6.

II. *In adversity*, for this is the LORD'S discipline; and if you see Him not in this, which was intended for your benefit, you receive nothing but present suffering, without the hope that it is preparing you for future happiness. Jer. v. 3.

III. *In youth*, for that is the time for remembering your Creator; and, if He is then forgotten, He will, too

[1] Isaiah i. 3.

probably, never be remembered at all. Eccles. xii. 1; 1 Kings xviii. 12.

IV. *In age*, for if He has been forgotten, there is now the less opportunity for return. Yet the door is not yet closed, even against *you*. GOD has not forgotten you, how long soever you may have forgotten Him. Jer. iii. 21, 22. Haste to accept His offer—your time cannot be long. Trifle not, or the offer may not be renewed. Fear Him, and all may yet be well. Mal. iii. 16, 17.

XLII.

Fifth Sunday after Easter.

Subject. How Ascension Day should be kept.[1]

Text. S. Luke xxiv. 52, 53. "They worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing GOD."

Illustrative Texts. S. Matth. xxviii. 17; Acts ii. 1, 46; v. 42.

Principal Words. προσκυνήσαντες—χαρᾶς—αἰνοῦντες—εὐλογοῦντες.

THE example of the Apostles, on their return from the Ascension of their LORD, may be followed, we know, not safely only, but profitably; and it challenges our attention at the present season; for the spirit with which the Apostles hailed the Ascension is that which should characterize the day on which we keep it. Only that spirit should be more enlarged in us, in proportion to our knowledge. For the Apostles knew little then—they knew indeed that the Ascension pledged the coming of the Comforter, but of His gifts they had no distinct ideas; and on the mediatorial kingdom their notions were earthly and confused. (Acts i. 6.) Yet they knew enough

I. *To adore.* It is said that, on occasion of the

[1] See former Series, Outl. xlii., note, and Outl. xliv. The present Outline, though *analogous* to the latter, is not *identical with* it in subject. The disciples are contemplated in both, and at the same time; but under different aspects, the prospective and the retrospective; the expectation of the Comforter, and the meditation of the Ascension. The views coincide only where they *cross*.

miracle at Cana, "His disciples believed on Him." (S. John ii. 11. Former Series, Outl. xiv. iii.) They had believed before, or they had not been disciples. But after that miracle, their former discipleship was comparative unbelief. And so it was here. They had acknowledged Him as GOD previously, (S. John xvi. 30; xx. 28; xxi. 17,) but when they saw Him ascend up where He was before, (S. John vi. 62,) their knowledge became wisdom. Their worship was no homage to a merely human superior, for JESUS was out of sight, and could only be worshipped as the invisible GOD. And they worshipped Him both privately and domestically.

II. *To obey.* Their Master had commanded them not to depart from Jerusalem, but await the promise of the Comforter there.

They obeyed. To some, this obedience may seem a very easy matter: it was, however, far otherwise. From the human point of view, no place on earth was so dangerous to them as Jerusalem. They were in the very centre of enemies (former Series, Outl. xliv., II.) But they felt that obedience, in the end, must always be the safest course, and therefore did not hesitate to adopt it.

III. *To rejoice.* Before, when their LORD spake of His departure, sorrow had filled their heart (S. John xvi. 6:) now the dreaded hour was come, the Bridegroom was taken from them (S. Matth. ix. 15) and yet they were exceeding joyful: for they knew that their LORD'S Ascension was the pledge of some mighty blessing, which indeed they could but imperfectly divine, but which they knew they could not possibly overrate. They could now comprehend that once dark saying, S. John xiv. 28. They *did* love Him, and they *did* rejoice. The crown of glory had superseded the crown of thorns. He was gone to infinite and everlasting exaltation. Eph. i. 19, seqq. And why? to prepare a place for them, and thence to come again and receive them to Himself. (S. John xiv. 2, 3.)

IV. *To carry their thankfulness into public worship.* Their little society and humble dwelling-place seemed too small to contain the overflow of their grateful joy. The Psalmist, or rather their LORD Himself in him, could alone give their feelings adequate expression. Ps. xxii. 22. Who shall say how far those praises and blessings, uttered in GOD'S own House, hastened the coming of the Comforter? That they prepared His way in the disciples' hearts, there can be no doubt; and, doubtless also, they prevailed with the FATHER and the SON to send Him, and with Him to come. Can we then believe that the Apostles omitted to commemorate their LORD'S Ascension year by year? We all have private anniversaries of joy and sorrow, birthdays, dying days, days which brought to us matter of special interest; but what have we tasted in any of these ways comparable with the experience of the Apostles? What event of our lives can compare with the Ascension? On principles of human nature, therefore, the Apostles *must* have hallowed this day in every succeeding year. But we are not left to infer the fact. "As a thankful acknowledgment of this great and mysterious act of our redemption, the Church hath from the beginning of Christianity set apart this Day for its commemoration."[1] (Wheatley on the Common Prayer, v. 21.) And we can well understand how the Apostles kept it. A bygone day seems itself to return with its anniversary: the season supplies the outward association—the heart does the rest. The wounds bleed afresh, or the fount of pleasure springs anew. The form which embodies the memories of the day comes back from distance or the grave; as in a dream, which we seem to have dreamed before, while yet we are conscious of a new impression. The services for Ascension Day express this feeling.

This then should be our feeling on the return of Ascension Day. We witnessed not indeed the Ascension on Olivet; but we are one in CHRIST with

[1] *S. Chrysost.* in Diem, Orat. lxxxvii.; Const. Apost. v. 18.

those who did. We should therefore preserve unbroken our membership with them, and keep the *anniversary* as they doubtless kept it: for so they kept the *Day* itself. And the Church would have us do likewise. Our Mother has provided every means for us. (See former Series, Outl. xliii.) Let us be ashamed of our past negligence of this great Day, if, as too many do, we *have* neglected it; and confess our sin penitently on its approaching return, in the congregation of the faithful.

If we did not witness the Ascension, let us remember that we have clearer views of its greatness than the disciples then had; even those which they have imparted to us under the subsequent guidance of the Comforter. And it is the fact believed, not the nature of the evidence, that is to operate on our hearts. Let us then keep Ascension Day as they did. Let us

I. *Adore our ascended Lord.* His session at the right hand of the FATHER is warrant of His divinity. Heb. i. 3, seqq. It sealed His parting words. S. Matth. xxviii. 18. He is able to save to the uttermost, and worthy of all adoration.

II. *Obey Him.* The command laid upon us does not send us, as the Apostles were sent, to a scene of personal peril—we may serve our ascended Master *without fear*, in righteousness and holiness before Him. (S. Luke i. 74, 75.) If the fear of singularity, or of ridicule, cause us to swerve, let us remember that the fear of death caused not them to depart from their appointed station.

III. *Rejoice in Him.* Thus obeying, we can do no other than rejoice. Rom. v. 2. The services of the day show us the obedient resting with their ascended SAVIOUR on the holy hill, the heavenly Sion. Ps. xv., xxiv. Such a prospect cannot but affect the faithful with joy.

IV. *Attend the public worship of the Church.* A thankful, obedient, joyful sense of the greatness of the fact celebrated *this day*, will bring us to all the

services of the Festival, more particularly that greatest of all, the most Holy Eucharist. And, while we neglect not these, the example of the Apostles will lead us to avail ourselves of the blessing of the daily service, so that we, like them, may worship continually. (Text, Acts ii. 46; v. 42.) True, devotion was at this time their *entire* business, while other works as well are appointed to most of us. Some, perhaps, may really want leisure to attend the daily prayers. But there are very many whose leisure is abundant for the purpose, but who neglect them. Daily prayer seems to have hastened the coming of the Spirit, and so long as daily prayer continued, the mighty blessing of unity rested on the Church. (Acts i. 14; ii. 1.) Nothing is impossible with GOD. (S. Luke i. 37, and SS. passim.) He can even heal our wretched divisions, and restore the blessings of unity and peace. But if we desire them, we must employ united prayer. The very sight of daily united prayer must tell upon the world. 1 Cor. xiv. 21, 25. The devotion of the primal Christians did almost as much as miracles for the Gospel, and without it miracles would have done little. United prayer will preserve union. Those who love to pray together what should disunite? Rom. viii. 35.

V. *Praise and bless God for the Ascension of His Son.* By His death CHRIST delivered our souls from death; by His Resurrection, our bodies from the grave; but by His Ascension He raises our souls and bodies to the right hand of the FATHER. And our thanksgiving, like our worship, should be continual—for such is the blessing. He ascended but once, as He died but once; but His intercession is continual. (Heb. vii. 25.) It is ever needed—ever ready. His life is ours, and continual—ever, eternal.

May we all, duly celebrating the great Festival of the Ascension, so follow the Apostolic example, that we may experience a foretaste of an eternal Holy Day, *when* we may worship the LORD in His presence, (S.

John xvii. 24,) with the obedience of the heavenly hosts, (Ps. ciii. 21,) with fulness of joy, (Ps. xvi. 11; S. John xvi. 22,) entering the gates of Jerusalem above, (Heb. xii. 22; Rev. xxi. xxii.,) praising and blessing GOD; and only not in the Temple, because there is no temple there, but the LORD GOD and the Lamb are themselves the Temple (Rev. xxi. 22,) and intervening shadows have passed away.

XLIII.

Ascension Day.

Subject. Qualifications for sharing our LORD's Ascension.

Text. Ps. xxiv. 3, 4. "Who shall ascend into the hill of the LORD? or who shall stand in His Holy Place? He that hath clean hands, and a pure heart."

Parallel Scripture. Ps. xv.

Illustrative Texts. Isa. xxxiii. 15, 16; lvi. 1—7; lvii. 13; S. Matth. v. 8; S. James iv. 8; 1 S. John iii. 2, 3.

Principal Words. לֵבָב, נְקִיִּם, עֲלֶה.

THE Church has appointed this Psalm to be used in the Services of this day, because it was composed on the occasion of the ascent of the Ark to Mount Zion, there to rest in the Tabernacle; a type of our LORD's Ascension. For the Ark was the visible symbol of the Divine Presence, and Mount Zion the type of heaven. (Ps. ii. 6, with Heb. i.) Rev. xiv. 1; Heb. xii. 22; ix. 24. So that the question in the text becomes, Who shall ascend into that Holy Place whither our SAVIOUR CHRIST is gone before? Whence we are led to consider

I. *The nature of that Place* [*or State.*] It is a state of

1. *Nearness to God.* As He is the highest of beings (עֶלְיוֹן) so the true measure of height is nearness to Him. Why is man higher than the brute creation? Because he has the image of GOD, and may know GOD. Why are the angels superior to men? Because *they* always behold GOD. (S. Matth. xviii. 10.) *Hence* His abode is expressed by a hill. Heaven

then is a condition of nearness to God in nature, (2 S. Pet. i. 4,) in favour, (Ps. xvi. 11, cxxxii. 13,) in communion, (Rev. xxi. 3.) The ascended believer will be ever with Christ. S. John xiv. 3; xvii. 24; Rev. iii. 21; 1 Thess. iv. 17.

2. *Infinite happiness.* This results from 1. But it is also dwelt on by the Holy Spirit. Ps. xlviii. 2, 3; l. 2; lxxviii. 68; lxxxvii. 2, 3; cxxxii. 13, 14. "He" (God) "made it for a place of perfect joy, and bliss, and glory, to the holy angels, and the spirits of just men made perfect, where they might live in perfect rest and happiness, the highest that their nature is capable of; and therefore we may be confident that there is no sort of true and real felicity which pure and perfect spirits can possibly enjoy, but what is there to be had in its highest perfection imaginable; for they live in an house which God Himself made on purpose to be an house of pleasure for them, which, therefore, may well be called His house, as being made wholly and solely by Himself." (Barrow, Serm. xix.)

3. *Eternal duration.* This is the grand consummation of blessedness. But for this, the greater the happiness, the greater the dread of losing it, the greater the loss when called to resign it. Ps. cxxv. 1, 2; cxxxiii. 3. (See Outl. xlvi.)

4. *Perfect, changeless, faithful love.* Could we realize this here, earth would be heaven. But in heaven all is peace—there is no insincerity, no treachery, no fickleness. Love is there eternal as all beside—love between Christ and His ascended people; love from them to each other. Isa. xi. 9.

5. *Perfect holiness.* The "Holy Place" here seems to refer to the "Holy of Holies," for there it was that the Ark was deposited. That place contained the holiest objects, and alone possessed the visible token of the Divine Presence. Heb. ix. 3—7. One person only could enter it, and he the presumed holiest of the congregation: *he too* could only enter it once

a year, and then had to make atonement for his sins. Heaven, then, is most holy. Ps. xx. 6. The angels, its inhabitants, are holy. S. Matth. xxv. 31. The glory of GOD is there, but even more glorious than on the earthly mercyseat. Exod. xl. 34, 35; 1 Kings viii. 10, 11. The Law of GOD is there; not graven on stones, but on the spirits of the glorified. 2 Cor. iii. 3; S. Matth. v. 10; Ps. ciii. 20, 21. This holiness is indeed a main constituent of the happiness of heaven. Heb. x. 19—25.

II. *The character of those who shall attain that state.*

This, in reality, is composed of two qualities; for what is said more, both in this and the xvth Psalm, is mere amplification or development. The aspirant to heaven must have

1. *Clean hands.* A holy outward life. Isa. i. 16, 17; Ps. xxvi. 6. To trust in CHRIST for salvation through faith in Him while we are contravening His Gospel, is profane hypocrisy. Without repentance, there can be no available faith; and repentance is the rejection of all sinful practices. And faith itself must be evinced by works. S. James ii. 18. In the great Day we shall be tried by what we have *done*. S. Matth. xvi. 27; Rom. ii. 6—11, and SS. passim. The hands, by which most transactions are conducted or effected, are here put for all the members, for the whole outward man. We must employ the tongue in the praises of GOD, conversion of sinners, comfort of Christians, advancement of love, goodness, and the kingdom of CHRIST; avoiding all corrupt communication, and, not least, that vile idle tattling, which is so destructive of time, and so apt to degenerate into slander. S. James iii.; Eph. iv. 29; v. 4; 1 S. Pet. iv. 11. Let the eye be experienced in the perusal of GOD's Word, and of truths wholesome for the soul, and the observation of those wonders around us which proclaim His goodness and *glory*; Ps. cxix. 148; xix.; and turned away from

the contrary; Ps. cxix. 37; S. Matth. xviii. 9; vi. 22, 23. The ear must be swift to hear the Gospel, or the friendly reprover, or the faithful counsellor, and turn away from false teaching. S. James i. 19; Prov. xix. 27. The hand must consecrate its powers to the glory of GOD, whether writing, or working, or bestowing bounty, and must refrain from all vices. S. Matth. v. 30. We must live, as the Catechism expresses it, "in temperance, soberness, and chastity;" "a godly, righteous, and sober life," as we pray in the General Confession.

2. *A pure heart.* Jer. iv. 14. Mere outward morality, whatever its value in society, is valueless before GOD, with whom the motive is everything. Worldly reputation, or worldly gain, may induce a man to wear the semblance of a Christian life. His hands may be clean; his visible walk unimpeachable; but he may be worldly, selfish, forgetful of GOD. This is only the righteousness of the Scribes and Pharisees. S. Matth. v. 20; xxiii.; S. Mark vii. 1—23. This is a "double-mindedness," (S. James i. 8, iv. 8,) an endeavour to serve GOD and Mammon; to set the affections at once on GOD and the world. S. Matth. vi. 24; Col. iii. 23. We may take pleasure in the approval and affection of the good; but this must never be our motive of action, how much soever it may sustain and comfort us. S. Matth. vi. 33; 2 Cor. i. 12; Col. iii. 23. The love of GOD the motive; the Word of GOD the rule; the glory of GOD the end: these form the purehearted Christian who may hope to stand on the Mount Sion with the Lamb, bearing on his forehead the FATHER'S Name. (Rev. xiv. 1.)

It may be said that this purification of hand and heart is a mighty work, and beyond human strength. It *is* mighty—but indispensable; beyond human strength, or rather, weakness, but not beyond Divine power. He Who gave the command will surely empower us to fulfil it. He *has* empowered us, in holy Baptism, *in holy Confirmation*, if we have not wilfully

neglected these: above all in the holy Eucharist. But what if we shrink from this last because our hands are not clean, and our hearts not pure, while yet we are resolved neither to cleanse the one, nor to purify the other? How then shall we stand in that Holy Place, of which the Sanctuary, awful as that is, is but the type and shadow? We have just prayed that we may with heart and mind ascend to heaven, and with CHRIST continually dwell: and to this prayer, if faithful, our LORD will respond. S. John xiv. 18. Accompany that prayer, brethren, at home, with those inspired petitions, Ps. li. 2, 10; take this resolution, Ps. xxvi. 6, and your GOD will look upon His covenant, and be pleased with the sacrifices of righteousness. (Ps. li. 19;) Ezek. xxxvi. 25. What He has cleansed He will duly renew; and the Christian shall receive the blessing from the LORD, and righteousness from the GOD of his salvation. (Ps. xxiv. 5.)

XLIV.

Sunday after Ascension.

Subject. CHRIST's presence, the rescue from orphanhood.
Text. S. John xiv. 18. "I will not leave you comfortless; I will come to you."
Illustrative Scriptures. S. John xiv.—xvii.
Illustrative Texts. Exod. xxxiii. 14—16; Ps. x. 14; xvi. 11; xxvii. 10; xlii. 5, (marg.;) lxviii. 5; lxxiii. 25, 26; ciii. 13; cxlvi. 9; Isa. xlix. 14, 15; Jer. xlix. 11; Hos. xiv. 3; Mal. iii. 17.
Principal Word. ὀρφανούς.

THE Collect for this day is a simple pleading of the promise in the text, which, although, perhaps, primarily applicable to our LORD's return from the grave, seems no less to respect the time between His Ascension and the coming of the Comforter. During that time the disciples would be orphans; deprived of their Teacher[1] and Guide, their best Friend and Protector; but He promised that He would not leave them in that state, but come to them again after a brief separation.[2] This promise, then, is well adapted for the contemplation of the Church at the present season, when she is keeping the memory of the period during which her LORD was withdrawn from her alto-

[1] "Dicebantur a Judæis (quibus solemne erat præceptores vocare patres, et discipulos filios) orphani discipuli, quando a magistris relicti erant." Schleusner, voc. ὀρφανός.—"Ἐπειδὴ γὰρ ἀρχόμενος ἔλεγε, τεκνία, διὰ τοῦτο καὶ ἐνταῦθά φησιν, Οὐκ ἀφήσω ὑμᾶς ὀρφανούς." S. Chrysost. in loc.

[2] The present tense (ἔρχομαι) here denotes both certainty and speed. "I *am coming* to you."

gether. She is now commemorating that great orphanhood; the time when she was left awhile by her SAVIOUR, but cheered by the promise of the Comforter, in Whom also CHRIST is present with her. For He comes to her "by His Spirit." (Whitby in loc.) Feeling her destitution without Him, she pleads His promise with the FATHER: "O GOD, the King of glory," &c. (Collect.) This is the true spirit of preparation for Whitsuntide.

To partake this spirit as we ought, let us endeavour to attain a sense of

I. *Our orphanhood without Christ.* The word *comfortless* expresses this condition well; for it is not merely that of a child bereaved of its parents, but that of a parent deprived of all his children—that of total destitution of parents, children, friends—of all that can *comfort* us.[1] A parentless infant would not be sensible of his loss; and men may live without CHRIST in the world, and yet be insensible of what they lose thereby. But the young orphan would not the less suffer the misery of destitution, though he knew not the cause. And thus those who are without CHRIST feel their misery, though they may not even suspect the source of it. Suppose one

1. *In worldly adversity*, poverty, pain, losses, afflictions, some of which are the lot of all. Is not the Christless comfortless? How would you comfort him? Would you tell him better times *may* come? You cannot assure him that they *will*—nor can they alleviate his *present* sufferings. Would you bid him bear his trials as a man? What is a man? Job xxv. 6; Ps. cxliv. 3, 4; Isa. ii. 22. Would you tell him that earthly suffering is short? if the grave be the limit, it is one from which nature shrinks. "We bring with

[1] "Vox hæc non solum liberos parente seu parentibus orbos et destitutos, pupillos, et parentes liberis carentes vel destitutos, sed etiam omnes desolatos ac privatos amicis, consanguineis, et rebus *caris*, omnemque ideò auxilio aliorum plane destitutum, miserum *et infelicem*, significat." Schleusner, ubi supra.

us into the world such an aversion to the going out of it, that, to speak in the language of Scripture,[1] 'through fear of death we are all our lifetime subject to bondage.'" (Bp. Sherlock, Disc. xxvi.[2]) If the sufferer gets over this repugnance, and is disposed to invite death, this is a confession that he is comfortless, abandoned, orphaned. If, however, the thought of death be also that of eternity, to what can he look without CHRIST? Who but CHRIST can overcome death, and save from the wrath to come? 1 S. John v. 12. How will you console the bereaved? Jer. xxxi. 15. It would have been cruel mockery if any but CHRIST had said to the widow of Naïn, "Weep not." No comforter can bring back our dead.—How will you comfort him who has been stung by treachery, ingratitude, estrangement? Ps. lv. 12, 13. Will you tell him, time will soften his sorrows? Time cannot remove them, and may even make them keener by meditation; it cannot give back departed friends or alienated hearts. It cannot take away orphanhood. It is no parent, child, spouse, friend to him. How will you teach a man without CHRIST to submit to these things? Would he not say with Job, Job xvi. 2? See the effect of distress on unchristian minds: poverty followed by crime—injury resented by bloodshed—drunkenness, and, with it, every other sin—pain and sickness heightened into fever by perpetual fretfulness, (Prov. xix. 3,) till the terrors of the next world almost become visible in this; bereavements followed by despair. The end, self-murder. And why not, from the unchristian point of view? Prov. xviii. 14. And these observations may apply to all, for trouble comes to all. Job v. 7. "Though no man hath all troubles, all have some; even they also who may seem to others to have the fewest, yet really they have the most and greatest of all. But there never yet was, nor ever will be, a man upon the face of the earth that always was, or will be, perfectly free

[1] Heb. ii. 15. [2] An useful study for this subject.

from trouble of one sort or other." (Bp. Beveridge, Select Serm., xiv., where this subject is worked out.)

2. *In prosperity.* Let a man command every earthly enjoyment, still, without CHRIST, he would be comfortless. There are thoughts which may come, ought to come, must come, to all—thoughts of death, judgment, heaven, hell. "This being the case, it is very evident that the natural fear of death is very much heightened by the fears of futurity . . . . . and this is the irreligious man's case; he loses all the hopes of futurity by his irreligion, but cannot get rid of the terrors and apprehensions of it." (Sherlock, ubi supra.) The fruitless attempt to keep these out shows how comfortless he is who entertains them. The thought of death is more dreadful for the briefness and uncertainty of life. How will you comfort him? Keep judgment out of sight? You cannot. Audaciously deny it? What would you gain? You cannot take it away. Acts xvii. 30, 31. Those who question that truth will find themselves fatally mistaken. Even if you could take away future retribution, you would leave the Christless comfortless. Terror removed is not comfort given. Is it nothing for him to know that he must soon part with everything on which he has set his desires and affections? Surely this is enough to make the worldling comfortless. But is it possible to look at death without apprehension of judgment beyond? And what is the prospect of the Christless then? Who is without sin? Who can atone for his sins? And if these are unatoned, whither shall he go? Not to heaven—sin cannot enter there. Rev. xxi. 27. Without CHRIST, therefore, there is only one prospect, and that beyond human thought to realize or endure. Will you comfort him with the mercy of GOD? There is no access to GOD but through CHRIST. S. John xiv. 6; Acts iv. 12. He who is without hope is without comfort; he who is without GOD is an orphan indeed: and the *Christless* man is both. Eph. ii. 12; 1 S. John ii. 29;

1 Tim. i. 1. He well knows he is comfortless. Amid wicked companions he may mock at religion; "it is no unusual thing for men to deny GOD in their actions who confess Him in their fears and apprehensions." (Sherlock, ubi supra.) Or he may, through ignorance, be unaware of its blessedness; but he feels himself destitute. His miserable pleasures fail to gratify—and he knows they must soon come to an end.

II. *The vastness of the promise.* GOD, the King of glory, has exalted His SON with great triumph to His kingdom in heaven, to give repentance and forgiveness to Israel, (Acts v. 31,) to send His HOLY GHOST to comfort us, and exalt us to the same place whither our SAVIOUR CHRIST is gone before; He has left the promise that His Church shall not be comfortless. Are you in poverty? the Spirit says, S. James ii. 5; S. Luke vi. 20, 21; xvi. 20, 22; xviii. 25; (Phil. iv. 11.) Are you in sickness? the Spirit speaks, Ps. xli. 3. Are you bereaved of those whom you love? It is then that the Spirit assures you that you are not left orphans. 1 Thess. v. 13, seqq. Have friends, kindred, connections, been unkind? the Spirit speaks, Isa. xlix. 15. Whatever be your afflictions, the Spirit speaks comfort. S. Matth. v. 4; Isa. li. 12; 1 S. Pet. iv. 12, 13; Prov. iii. 11, 12; Lam. iii. 31—33; Ps. xciv. 19; S. John xvi. 33. The same Comforter Who strengthens you to bear afflictions will free you from apprehending them. S. Matth. vi. 34; Phil. iv. 6, 7, 11—13. And death, the most dread apprehension of all, will itself be regarded with comfort. Ps. xxiii. 4, 6; Rom. viii. 1; Rev. xiv. 13; Ps. lxxiii. 24. And, after experiencing all this comfort, the faithful will enter on the promises for which they have lived. S. John xiv. 2, 3.

III. *The necessity of pleading the promise.*

Such being man's orphanhood without CHRIST, and such his abundant consolation by CHRIST, how is it that he will still cling to such orphanhood, and neglect such *consolation?* *Why will* he live comfortless, and

die hopeless? Ezek. xviii. 31, 32. How is it that in the very noontide of the Gospel, men will live children of the night and of darkness? Every tiller of the ground can see that "whatsoever a man soweth that shall he also reap;" how is it that the pride of intellect often overlooks the very same truth, sowing to the flesh, yet expecting the fruits of the Spirit? Gal. vi. 7, 8. If you would inherit the promises, follow those who have done so. Heb. vi. 12; S. Matth. xi. 28—30. You all, perhaps, purpose to rejoice at Whitsuntide. But wherefore, if you have no portion in the gifts of the Spirit, and cling to your orphanhood? Or worse—meditate keeping the festival of GOD'S HOLY SPIRIT with unholy riot and drunkenness, like feasts kept to heathen idols?[1] Put your hearts into the Collect of the day, and He Who has promised His HOLY SPIRIT to all Who ask Him, (S. Luke xi. 13,) will not be wanting to those who are not wanting to themselves. Let Whitsuntide remind you, as it was meant to do, of your spiritual privileges, and incite you to gain them, and rejoice in them; that, comforted here by CHRIST'S presence through the Spirit, you may be hereafter exalted to the same place whither He is gone before.

[1] As Whitsuntide, from the season of the year, affords special opportunities for large promiscuous gatherings which too often end in sin, and as the Whitsun week is that in which friendly societies generally celebrate their anniversaries, this will be the place for special local addresses. In some parishes, it may be even advisable to preach a sermon directly on the subject, for which the following would be useful texts: Deut. xii. 18; Ps. lv. 14; cxxii. 6—9; Prov. vi. 6—8; xii. 24; xiv. 1, (Female Club.) S. Matth. xxv. 3, 4; Rom. xiii. 8; 2 Cor. viii. 13, 14, or 20, 21; Gal. vi. 2; 1 S. John v. 2. Where a club attends Church, the sermon may be *then* preached from one of these texts. A good text on the sober and religious celebration of Whitsuntide is 1 Cor. x. 7. Texts on sobriety generally will occur to every preacher.

XLV.

Whitsunday.[1]

Subject. The seal of the Spirit.

Text. Eph. iv. 30. "Grieve not the Holy Spirit of God, whereby (ἐν ᾧ by Whom) ye are sealed unto the day of redemption."

Parallel Texts. (On the seal of the Spirit,) 2 Cor. i. 21, 22; Eph. i. 13.

[Parallel and illustrative texts on grieving the Spirit occur in the course of the Outline. The subject is almost coëxtensive with Holy Scripture itself.]

Principal Words. λυπεῖτε—τὸ Πνεῦμα τὸ ἅγιον—ἐσφραγίσθητε.

"I believe in the Holy Ghost." So spake for us our sponsors at the Font; so spake we when we recited the form of sound words which the Church has provided for her lambs; so spake we when we ratified our baptismal vow; so speak we whenever we assemble here; and, if it shall please Almighty God to afford us the leisure of a dying bed, and we send for the elders of the Church to pray over us, (S. James v. 14,) they will ask us, "Dost thou believe in the Holy Ghost?" and we shall be fain with ebbing breath to reply, "I stedfastly believe." This article is a badge of our Christian profession from the Font to the grave.

And this has been the belief of the Church from the first. It was her belief in the wilderness; for Moses

[1] In Series I. this day was called Whit-Sunday, on the authority of Wheatly, but the form here used was indicated in a note. The author feels convinced, from further examination of the subject, that *the true orthography* is as here given.

makes frequent mention of the Spirit of God. (Gen. i. 2; Exod. xxxi. 2—4; Numb. xi. 16, 17, 25—29; and passim.) It was her belief while under the Law. (Judges xi. 29; xiii. 24, 25; 1 Sam. x. 6, 9, 10; xvi. 13, 14; xix. 20, 21; and passim.) The Prophets spake by the Spirit of God. Neh. ix. 30; 2 Tim. iii. 16; 2 S. Pet. i. 21. The Apostles' Creed, whether in part actually composed by them or not, is certainly what they believed, as their writings attest; and in no instance more evidently than in this article.

But to what purpose do we "believe in the Holy Ghost?" That we may be holy and blessed. The Church Catechism, that wonderful condensation of Holy Scripture, so plain, so short, so easy to be remembered, says, "I learn to believe in the Holy Ghost, Who sanctifieth me, and all the elect people of God."

Now Christ did not die for us that we might live in sin, but that our good works might be purified; for this even our best must be, to be accepted before God. Isa. lxiv. 6; 2 Cor. v. 14, 15; Tit. ii. 11. But His work did not of itself procure our sanctification. He purchased pardon for repentant sinners; but that purchase did not of itself bestow repentance, much less holiness. What He did was to procure for us the gift of the Spirit. (Acts ii. 33.) Thus we have power to become the sons of God, (S. John i. 12;) we have power to believe and obey, and to obtain the resurrection of the just. We are "sealed unto the day of redemption;" the day when our redemption will be complete, when we arise after the likeness of our Redeemer. (Ps. xvii. 15.) This gift is the earnest of our inheritance, the seal of our purchased possession, (Eph. i. 14,)—the warrant of the Father's love—the assurance of His promises. The Comforter abides with us to support us in sorrow and temptation, and to lead us to that heaven whence He is come.

It was as on this day that the Redeemer made good *His* promise to His Church. Let us rejoice and be

thankful, 2 Cor. ix. 15; Ps. cxviii. 24. And how shall we best show our thankfulness? How shall we use to best advantage the gracious blessing of this Day? In order to this, let us inquire

I. *What this seal of the Spirit* does not *mean.*

It does not mean, then,

1. *Forcible and compulsory security against falling.* Those very persons who are said to be sealed by the Spirit to the day of redemption, are in the same text cautioned not to grieve Him. The Spirit of all truth would not surely give warning against an imaginary danger, an impossible contingency. The seal will preserve the soul to the day of redemption, if that soul break it not by grieving Him. S. Paul wrote to *all* the members of the Ephesian Church. In that Church, as in all others, there were, doubtless, tares and wheat. But the Apostle says to all alike, "Grieve not the HOLY SPIRIT of GOD." He does not say, "I have no need to caution the elect, because they can never fall;" but makes no exceptions—all are free to grieve the HOLY SPIRIT, if they will. The Apostle tells all the Ephesians that they were sealed by the Spirit, because all had been baptized. All had received "the earnest of the Spirit," though all may not have improved the gift. Indeed, unless all had received the Spirit, how could any "grieve" Him? "Before man receives the name of a son of GOD, he is destined to death, but, when he receives that seal, he is liberated from death, and delivered to life. That seal is the water, into which men descend due to death, but from which they ascend sealed to life: therefore was that seal preached to them, and they have employed it, that they might enter into the kingdom of GOD." (Hermas, Pastor, III., Sim. ix. 16.)

2. *Any operation of the Spirit apart from His sacraments and ordained means.* We dare not tie down the Almighty and All-merciful to any instrumentalities. But we may be quite sure that He *will* work *through* those *which He has* ordained, however He

may, or *may not*, work *beyond* them. No baptized person must wait for some extraordinary interposition in order to be holy. He *has* received the needful grace already. The Church teaches us to say in the Catechism, "I believe in GOD the HOLY GHOST, Who *sanctifieth*" (not will, or may, sanctify) "me, and all the elect people of GOD." The HOLY GHOST sanctifieth us, if we will be sanctified. We are all, by Baptism, the elect people of GOD, though we may fail of our election, by not giving diligence to make it sure. (Compare 1 S. Pet. i. 1, 2, with 2 S. Pet. i. 10, and 1 Thess. i. 4; 2 Thess. ii. 13, with 1 Thess. v. 19.)

II. *What the seal of the Spirit* does *mean.*

It means that, by Holy Baptism, we become (through the work and blood of CHRIST)

1. *God's purchased possession.* For men set a seal on their own possessions, to designate them their own. 1 Cor. vi. 19, 20; 2 Tim. ii. 19. While therefore we choose to remain His, we are His. If we cast Him off, He will cast off us, (2 Chron. xv. 2,) but otherwise He will never forego what He has purchased and sealed. Hag. ii. 23.

2. *God's* highly valued *possession.* For men seal only those possessions which they most highly value. Cant. viii. 6. GOD values a human soul at an infinite price. 1 S. Pet. i. 18, 19. Those who obey Him are His "peculiar treasure," (Exod. xix. 5; Ps. cxxxv. 4,) and His "jewels." (Mal. iii. 17.) "The only wise GOD" (1 Tim. i. 17,) will not readily forego what He values so highly. Should our folly cast it away?

3. *Secure.* As long as we are faithful, we are safe from all spiritual evil, even to the day of redemption. S. John x. 27—29; Cant. iv. 12. For a seal is the emblem and pledge of security. Dan. vi. 17; S. Matth. xxvii. 66; Cant. iv. 13. The promise is, Isa. liv. 17.

4. *In covenant with God.* For a seal is used to confirm a covenant. S. John iii. 33; Jer. xxxi. 31—34. Every Christian who hath received CHRIST'S testimony *is entitled* to knowledge, help, and guidance from

above, and to claim GOD for his GOD. Rom. viii. 31, seqq.

5. Stamped with *the image of the Saviour*. The particular impression on a seal marks the owner of the object on which it is set. Sovereigns commonly bear their image on their seals. And thus the HOLY GHOST impresses on the soul that image of GOD which before was lost, and distinguishes those who bear it as the peculiar heritage of GOD. 2 Cor. iii. 18. (Comp. Rev. vii. 3 with xiv. 1.) "As in CHRIST we die, that we may rise again, so also are we sealed by the SPIRIT, that we may receive His splendour, and image, and grace, which is indeed the spiritual seal. For although we are outwardly sealed in the body, yet in truth we are sealed in the heart, that the HOLY GHOST may express in us the figure of the heavenly Image." (S. Ambros. de Spiritu S. lib. i.)

6. *Soldiers of Christ*. "As a seal upon soldiers, so the SPIRIT is impressed on the faithful; that, even if thou prove a deserter, thou mayest be manifest to all. For the Jews had the seal of Circumcision,[1] but we the earnest of the SPIRIT."[2] (S. Chrysost., Hom. iii. in 2 Cor.)

III. *The duty which the foregoing considerations present to us.*

We are, by the seal of the SPIRIT, inheritors of the kingdom of heaven. (Rom. viii. 17.) The son of a king may be heir to the throne; but if he be an Absalom or an Adonijah, his title is forfeited. If we fulfil not the object for which we are sealed, (Rom. vi. 3, 4,) we shall not stand in the day of redemption; the seal will even vouch for our condemnation. Where the bond is unfulfilled, the seal is warrant for the defaulter's forfeiture, as those who grieve the HOLY SPIRIT of GOD shall find.

But how can the SPIRIT be grieved? this is spoken *ἀνθρωποπάθως*. (Comp. Isa. xl. 28 with vii. 13.) "The grief of the HOLY SPIRIT must be so under-

[1] Rom. iv. 11. [2] 2 Cor. i. 22.

stood as the anger and slumber of GOD, and other passions after human likeness. Not that the SPIRIT can experience sorrow, or that the Divine Nature can be subject to any [human] emotion; but that we may learn the dispositions of GOD from human expressions, as grieving when we sin, and deploring sinners." (S. Jerome on the text.) Think what would grieve a holy man, and you will see what is said to grieve the HOLY SPIRIT. Ps. cxix. 136, 158; 2 S. Pet. ii. 7, 8. Sin, therefore, it is which is here forbidden. Moreover, a holy man is grieved when his advice and admonitions are scorned and neglected, especially when he has no end but the benefit of the admonished, and knows what is best for them. And thus the HOLY SPIRIT is said to be grieved when we obey not His "godly motions in righteousness and true holiness." To stifle conscience—to put by Scripture—to resist the truth—to slight, or turn away from, providences—wilfully to forget GOD and duty, is to grieve the HOLY SPIRIT of GOD, for it is to resist His warnings. "We must, above all things, be careful not to grieve and provoke Him to forsake us, by sensuality, by uncleanness, or by living in any known sin; and even by an undue application to, and an affection for, earthly things, which, our LORD assures us, will choke the Word[1] and the SPIRIT, by which it becomes a means of grace, and it becometh unfruitful." (Bp. Wilson, Serm. on Rom. viii. 14.)

Heed the command, brethren, ere it be too late! for you may live to find it so! As holy men are wearied with giving advice in vain, and at last leave fools to their folly, so too will the HOLY SPIRIT; Gen. vi. 3; Ps. lxxxi. 11, 12; xcv. 7—11; Hos. iv. 17. There is no want of love in the SPIRIT, Isa. lxiii. 7—9. Yet mark what follows that text. Can *we* expect less, who sin against greater opportunities? And if GOD indeed is provoked to be our enemy, what must we expect? 1 Cor. x. 22. That dreadful experiment can only end

[1] S. Matth. xiii. 22.

in the sentence, S. Luke xix. 27. But O the blessedness of those who shall have kept the seal of the HOLY SPIRIT inviolate till the day of redemption! they shall hear the gladdening command, Rev. vii. 3. Their Guide shall not forsake them in the day of extremity, but they shall find Him indeed a Comforter, Who will abide with them for ever. (S. John xiv. 16.)

XLVI.

Monday in Whitsun Week.

Subject. Blasphemy of the HOLY GHOST.

Text. S. Matth. xii. 31, 32. "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the HOLY GHOST shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the HOLY GHOST, it shall not be forgiven him, neither in this world, neither in the world to come."

Parallel Texts. S. Mark iii. 28; S. Luke xii. 10; Acts v. 3—6, 8—10; vii. 51; Heb. vi. 4; x. 26—29; 1 S. John v. 16.

Principal Words. ἡ τοῦ Πνεύματος βλασφημία.

OUR LORD had healed a blind and dumb demoniac. The astonished spectators exclaimed, "Is not this the Son of David?" the Messiah of Whom Isaiah spake, Isa. xxxv. 5, 6? But those who hear not Scripture heed not miracle. S. Luke xvi. 31. Unbelievers tell us that, although they will not receive miracles on testimony, they must believe them, if they saw them wrought. Doubtless they *must;* but they would be no nearer to belief of the doctrine or authority of the Worker. Such were the Pharisees. They did not deny the miracle, because they could not. But they continued to reject the authority of JESUS; and, as the miracle was manifestly beyond human power, they ascribed it to diabolical. This drew down upon them the denunciation in the text. This then was THE blasphemy (Ἡ βλασφημία) against the HOLY GHOST; they could not deny the effects of the Power; they *therefore* blasphemed the Power Himself; calling the

Spirit of God the Spirit of a devil. This sin was unpardonable, and evidently so, not because the Person of the Holy Ghost requires more veneration than that of the Son, but because this sin excluded repentance, without which no sin can be forgiven. Those who blasphemed the "Son of Man," (Christ in His human nature,) as when they spake of Him contemptuously, as "the carpenter's Son," or slanderously, as "a gluttonous man and a winebibber," &c., (S. Matth. xiii. 55; xi. 19,) might be convinced by information and inquiry, and then led to repent. But what can be said for those who witnessed the last evidence of all, yet remained unconverted? If a man can believe a miracle, and yet reject the religion which it was wrought to confirm, nothing could convince him, except another miracle wrought on his heart, a compulsion to be holy and faithful, which would be quite inconsistent with his own responsibility and the divine government. The blasphemy against the Holy Ghost is resistance to the *highest* and *ultimate* means of grace, and therefore in its very nature unpardonable. Isa. v. 4—7.[1] It has no forgiveness in either world.[2] "Those

[1] Whitby has a very learned and elaborate appendix to show that the blasphemy against the Holy Ghost could not be committed while our Lord was on earth; that any resistance to His word or deed was pardonable; but when He had ascended, and had sent the Holy Ghost on His Church, this was the last dispensation to be vouchsafed, and those who would not be converted by that would in vain look for another. But the testimony of S. Mark iii. 30, seems quite conclusive for the interpretation here adopted. See too v. 28 of the chapter containing the text. Dr. Pusey, in a sermon on the text, worthy of all study, takes the view here adopted, with an allusion, at the same time, to the other. The practical conclusion from either view is, however, one.

[2] The Romanists urge our Lord's words in favour of their purgatory. Perhaps they would listen to S. Chrysostom, who certainly never dreamed of such an interpretation: "Some men are punished in this world and in the world to come; some in this world only; some in the other only; some in neither. These men (the blasphemers of the Holy Ghost) endured both punishments; they were punished in this world when their city was captured without *remedy, and they* endure the severest of judgments

who stumbled at CHRIST'S [human] flesh, or at 'the Son of Man,' who regarded Him as a Prophet, but not as the SON of GOD; to these He granted pardon; for it was but the beginning of the preached doctrine, and the world was not yet in a capacity to believe that One who appeared [only] man was GOD. Wherefore He saith, 'Whosoever speaketh a word against the Son of Man,' that is, against His body, (*τοῦ σώματος αὐτοῦ*,) 'it shall be forgiven him; but to those who blaspheme the HOLY GHOST,' that is, the Godhead of CHRIST, and say, 'He casteth out devils by Beelzebub the chief of the devils, it shall not be forgiven him, neither in this world, neither in the world to come.' And again, it is right to indicate that CHRIST does not say, 'to him that blasphemeth *and repenteth*, it shall not be forgiven,' but 'to him that blasphemeth;' that is *continueth* in his blasphemy; for there is no sin unpardonable with GOD where there is a genuine and worthy repentance." (S. Athanasius, de communi essentiâ trium Personarum. Much to the same effect speaks S. Chrysostom, in locum, Hom. xli. in Matthæum.) "Is insult to the SON one thing, to the SPIRIT another? As one is their dignity, so one is the offence. But if any, deceived by the outward form of a human body, should entertain an inadequate and unworthy conception of His flesh, (which however ought not to be irreverently esteemed by us, as it is the palace of virtue, the fruit of a virgin,) such an one hath sin, but is not, however, excluded from pardon, which he may attain by faith. But if any denies this eternal dignity, majesty, and power of the HOLY GHOST, and believes that devils are not cast out by

beyond the grave. And so too the citizens of Sodom, and many others. Some are punished in the next world only, as the rich man, who, in his fiery torment, could not command one drop of water; some in this world only, as the fornicator among the Corinthians. Some sufferers are punished in neither world, as the Apostles and Prophets, and the blessed Job. For their sufferings were not punishments, but trials and exercises." (S. Chrysost. *in Matthæum*, Hom. xli.)

the SPIRIT of GOD, but by Beelzebub, there can be no means of attaining pardon, where all is full of sacrilege, for he who has denied the SPIRIT has denied the FATHER and the SON. He is the SPIRIT of GOD, because He is the SPIRIT of CHRIST." (S. Amb. de Sp. S. i. 3.)

This *precise* sin *cannot* be incurred in its full malignity under ordinary circumstances. To commit it fully we must witness a divine miracle, and believe the miracle, yet reject the authority for which it pleads, nay, ascribe it to the spirit of evil, whose very empire it overthrows. We may, therefore, safely discharge all vague and disquieting fears lest we should commit, or should have committed, this deadly sin. (Art. xvi.) The existence of repentance would alone be sufficient to assure us on this head. Yet, though the sin itself be in strictness impossible in an ordinary condition of the Church, there are some sins which approach it so nearly as rightly to awaken our caution and dread lest we should commit them. These chiefly fall under the heads of

I. *Infidelity*. This very nearly approaches the unpardonable sin. The difference is, that the infidel does not witness the miracle, and ascribe it to the power of evil. But the evidence for miracle is before him, which is abundantly sufficient for proof; there is, moreover, the evidence for the great miracle, unwrought when the text was spoken, and many others beside; there is "the more sure word of prophecy," a standing miracle, and which even one who had seen and wrought miracles considered a higher evidence, (2 S. Pet. i. 19;) there is the present condition of the Jews, which may be regarded as a standing miracle also. To reject all this, and to ascribe it all to the invention of fraudulent and designing men, (*children* of the devil,) is surely to sin after the analogy of the Pharisees in the history embracing the text. Doubts on the threshold of inquiry honest and earnest men may entertain; but sincere and prayerful investigation will result in faith. S. John vii. 17; *Ps.* xxv. 10, 12, 14; Eccles. xxi. 11;

S. Mark ix. 23, 24. The infidel, however, when, beginning with Moses, and all the Prophets, we expound to him in all the Scriptures the things concerning CHRIST, feels not, like the disciples, (S. Luke xxiv. 32,) his heart burn within him, but scoffs at the truth, calling it deceit and superstition, though he cannot so much as show it to be even improbable. This case is not desperate—infidels have repented and been converted; for the evidence itself has been rejected only, not, as by the Pharisees, admitted, and then accounted for on a blasphemous supposition. Still the case is inconceivably perilous. For there is no ground in Holy Scripture for believing that those will be saved who deliberately refuse to listen to the evidence of the Gospel. Repentance will avail for all—but what probability is there of repentance here? How long will the HOLY SPIRIT waste His best suggestions on hearts which renounce Him, and refuse His admonitions? every hour spent in resisting Him must render conversion more unlikely. And there is a further awful view to be taken. Unbelievers now not only sin against knowledge and evidence, but commonly against Baptismal grace also; the very case described in those tremendous words of the Apostle, Heb. vi. 4—8. No doubt "the things which are impossible with men are possible with GOD." (S. Luke xviii. 27.) "Some hold that those only sin against the HOLY GHOST, who, washed in the Church by the laver of Regeneration, and made partakers of the HOLY GHOST, ungrateful for so mighty a gift of the SAVIOUR, afterwards plunge into mortal sin—such as adultery or murder, or apostasy from the Christian name altogether, or from the Catholic Church. But I know not whence this can be proved, since a place of repentance to any crime is not denied by the Church, and the Apostle commands the rebuke of heretics to that very end that GOD may give them repentance to their acknowledging of the truth, and that they may recover themselves *out of the* snare of the devil, who are taken captive

at his will."[1] (S. Aug. Serm. xi. de verbis Domini.) Still, what ground have we to *expect* the exertion of a power which would be little less than miraculous? O should such an one have been led hither by that SPIRIT which he has outraged, let him forthwith cry mightily for grace and pardon, resolve on a holy life, and read the evidence of religion (the Holy Scripture) with earnest desire to be guided into all truth! S. John xvi. 13.

II. *Presumptuous continuance in sin.* This may exist quite apart from speculative infidelity, and may be the condition even of those who not only do not deny the truth of the Gospel, but do even in speculation accept it. Tit. i. 16. It is, however, as truly as infidelity itself, a practical renunciation of the Baptismal vow, which binds us as much "to keep GOD'S holy will and commandments" as "to believe all the Articles of the Christian Faith." If we break this covenant, we release GOD from His part of the contract, to give us the indispensable help of the HOLY SPIRIT. For the daily failings of human infirmity (S. James iii. 2,) the Sacrifice of the Cross may be effectually pleaded, but by presumptuous and wilful persistence in sin we tempt the HOLY SPIRIT to depart altogether.[2] Those who, with Christian education and opportunities, sin presumptuously, incur that tremendous denunciation of the Apostle as much at least as the avowed infidel, and are even more inconsistent. Here then let us take heed. Have we not been brought up from tenderest years "in the nurture and admonition of the LORD?" (Eph. vi. 4,) our infant memories stored with Christian obligations and holy truths? (2 Tim. iii. 15,) our ripening understandings trained in the contem-

[1] 2 Tim. ii. 25, 26.

[2] This continuance in sin until death is considered by some fathers to be "*the* blasphemy against the HOLY GHOST." It is certainly as near it as anything can be, allowing for the alteration of circumstances. And, whatever it be, *final* impenitence must be in *effect* the *same*.

plation of the solemn considerations laid up in the stores of memory? brought up in the doctrine and worship of CHRIST's holy Church? How shall we, can we, escape, if we neglect so great salvation? (Heb. ii. 3.) With the means of grace and hope of glory, if we sin wilfully, what will be our fate? Repentance will be less easy than we may suppose, and, like those Gentiles, who sinned against far less knowledge than ours, we may expect to be given up to a reprobate mind. Rom. i. 28, seqq. There is a limit in sin beyond which GOD will not interpose to strive against wilful corruption; probably because He knows that nothing but compulsion would save us after that point, and this He will not employ. It does not appear that the antediluvians were appealed to by miracle; the SPIRIT only spoke in Noah's preaching; yet there came a time when they were given over. Gen. vi. 3. The same is true of the Cities of the Plain. Gen. xviii. 20, 21; xix. 13; S. Jude 7. The Amorites were not beyond repentance in the time of Abraham; (Gen. xv. 16;) four hundred years after, the SPIRIT had forsaken them. The Jews, during the captivity, had attained this point of unforgiven sin, at least in the present world. Jer. vii. 16; xi. 14; xiv. 11; xv. 1; Ezek. xiv. 14, and passim. There was a time when another generation might have known the things belonging to their peace, but they did not, and then those things were hidden from their eyes. (S. Luke xix. 42.) Pharaoh hardened his heart until GOD took away His useless, because resisted and insulted, SPIRIT. Exod. ix. 12.[1] So too did Saul, 1 Chron. x. 13, 14. So Hophni and Phinehas, 1 Sam. ii. 25. It is the law of GOD's providence. 2 Thess. ii. 11, 12; Ezek. xiv. 7, 11; 1 Thess. v. 19.

[1] This is the first place where the Hiphhil form of the verb occurs in this history. This was after numerous plagues, and when the magicians themselves could not abide the boils. Neither does the Hiphhil form signify more than "permitted to be *hardened*," "left to be hardened," &c.

The text is not written to produce discouragement or despondency—least of all, despair; it is intended for thoughtful reflection and practical improvement. Those who believe they have committed the unpardonable sin certainly have not committed it; for those who have entertain no such misgivings. They are unconscious of sin; and the great danger of excluding repentance lies in the possibility that the heart may become so hardened as to resist all but forcible impressions. The sin of the Pharisees could not be pardoned, because, by its very nature, it rendered conviction of sin, and consequently repentance, impossible. Where, however, we are sensible of our sins, we can certainly repent of them—that is, not only lament them, but forsake them. Any one *presumptuous* sin, indeed, is inconsistent with repentance; and so far resembles the sin in the text, that it opposes the suggestions of the Holy Spirit in His Word and our own consciences. But, blessed be God! the same text which declares one sin unpardonable declares *every* other pardonable. Indeed, no text declares more distinctly than this the boundless extent of the divine mercy. Repentance, faith, obedience, as far as we can exercise them, will, through Christ's atonement, bring us to everlasting bliss and glory.

XLVII.

Tuesday in Whitsun Week.

Subject. The practical summary of Revelation.

Text. Deut. xxx. 19. "I have set before you life and death, blessing and cursing: therefore, choose life."

Parallel and Illustrative Texts. Deut. xi. 26—28; xxx. 1, 15; Ps. xxxvii. 22; Prov. iii. 33; x. 27; xi. 31; xii. 2; xiv. 32; Eccles. viii. 12, 13; Isa. iii. 10, 11; Dan. xii. 2; S. Matth. xiii. 41—43, 49, 50; xxv. 46; S. Luke iii. 17; S. John v. 28, 29; Rom. ii. 5—11; vi. 23.

Principal Words. הַבְּרָכָה וְהַקְּלָלָה, הַחַיִּים וְהַמָּוֶת.

Our Lord employed the great forty days, the interval between His Resurrection and Ascension, in recapitulating the teaching of His life, and laying down the principles of the government of His Church, (the kingdom of God, Acts i. 3.) His discourses during this period have not been preserved to us, or the Church would doubtless have read them between Easter and Whitsuntide; but she is not without something analogous. The Prophet who especially foreshadowed Him employed the great forty years of his sojourn in the wilderness in laying the foundation of that Church which was to be the germ of the later dispensation. The Book of Deuteronomy is that especially which dwells on this part of the Divine Economy; and it consequently very appropriately supplies the lessons for the period between Easter and Whitsuntide. That period being now completed, the present chapter is chosen for this day's lesson; being *indeed*, a summary of the teaching of the whole book,

as the book itself is of that of its writer. And the text may further be regarded as an abstract of the entire chapter, and therefore in the highest degree appropriate to the contemplations of this day.

Moses, faithful in all His house (Heb. iii. 2,) sets before the Israelites in this chapter their duties and their prospects. This address is a remarkable prophecy, and a signal evidence to us of the Prophet's divine mission. At the distance of three thousand years, the fulfilment of these words is taking place beneath our eyes. Compare the state of modern Israel with all the minute particulars set forth in this chapter, and doubt, if you can, that the prediction and the providence are from One.

We are, brethren, under the very same Providence as were the Israelites. Let us then inquire whether there are any promises and warnings which belong to us, backed by that sure and tremendous sanction, the faithfulness of God. There are promises exactly like those of the text in kind, but infinitely more glorious; threats, very closely resembling those uttered against Israel, but inconceivably more terrible and awful. The history of Israel has instruction for all times, (1 Cor. x.,) and is an adumbration of higher things.

Life is that which men most prize. Job ii. 4. Death that which they chiefly dread. Job xviii. 14. These terms, therefore, are chosen by the sacred writers to designate the two conditions of souls beyond the grave, and this as much under the Gospel as under the Law. "Then shalt thou renounce the deceit and error of the world, when thou shalt acknowledge the true life in heaven, when thou shalt despise what here appears death, when thou shalt fear what is really death, which is kept for those who shall be condemned to the everlasting fire, which shall torment those who are given up to it, even to the end."[1] (Epist. ad Diognetum, x.) Let us then consider

[1] *Μέχρι τέλους.* The writer of the Epistle does not, of course, mean to attribute *finality to that* which he has just before called

I. *Life and Blessing.* The great "Blessing" purchased for us by the atonement of CHRIST, and called "Life," is one of which we cannot conceive the nature in the present world. Isa. lxiv. 4; 1 Cor. ii. 9; xiii. 12; 2 Cor. v. 7; 1 S. John iii. 2. But we know quite enough to determine our choice, where life and death, blessing and cursing, are set before us.

The joys of Life then are

1. *Perfect in degree.* Wholly unalloyed—no want, pain, sorrow, regret. Ps. xvi. 12; xvii. 16; lxv. 4; Isa. xxv. 8; Rev. vii. 17; xxi. 4. Who of us in this life has ever known "fulness of joy?" Who has not found a restless want of something which he cannot obtain? a disappointment in enjoyment? Who has not experienced an alloy of sorrow even in his fairest pleasures? Even we, extravagant and unreasonable as we are, and ready to repine in the midst of GOD's bounties, even we shall be "abundantly satisfied" if we attain to the resurrection of the dead.

2. *Most exalted in their nature.* GOD is the source of all blessedness. It is the vision of Him that is offered to us. S. Matth. v. 8; S. John xvii. 24; 1 Cor. xiii. 12; 1 S. John iii. 2; Rev. vii. 15—17; xxii. 4. We shall be raised to the angelic nature, S. Luke xx. 36, nay, even more, we shall be "like GOD!" Nay, more than this—how shall we conceive the mystery?—be one with the Godhead! S. John xvii. 20—23. Who would not, if it were needful, surrender all the pleasures of present existence, and lead his days in poverty and misery, if he might, though for a moment, enjoy such blessing as this life? "All those joys of the blessed, both in soul and body, which are innumerable, have their source and origin from that unspeakable joy of the clear vision of GOD. And how can the joy be less which proceeds from such a Cause, Who gives Himself to be

"everlasting." In fact, the very phrase means "for ever." Heb. iii. 6, 14. Schleusner makes εἰς τέλος (the same) equivalent to לָנֶצַח, "for ever." Lex. N. T. voc. τέλος. See also Lex. in LXX.

possessed by men? that joy being the very same which GOD enjoys, and which suffices to make GOD Himself blessed with a blessedness equal to Himself. Therefore not without great mystery it is said, 'Enter into the joy of thy LORD.'[1] It is not said simply, 'into joy,' but, to determine the greatness of it, it is His own joy—that joy, by which He Himself becomes happy." (Bp. Jeremy Taylor's "Contempl. of the State of Man," ch. iv. A most valuable study for this subject, though characterized by the exuberant imagination of "the Shakspeare of Divinity.")

3. *Eternal in duration.* It is not for a moment that this blessing is offered—nor for any length of perishable time. Our best pleasures here are very transitory indeed—for such is the longest life—and never secure for an instant. But "who shall separate us from the love of GOD?" (Rom. viii. 35.) S. Matth. vi. 20. After millions of ages the blessing of heaven is fresh as when it first was tasted. The life which the Gospel offers is "everlasting life," the crown unfading, the kingdom eternal. (1 S. Pet. v. 4; 2 S. Pet. i. 11. See Outl. xlii.)

II. *Death and Cursing.* These are set before every soul, as his inevitable portion, who will not choose life. They are as much beyond our present understanding as life and blessing: yet, as in the former case, we know quite enough to determine our choice. "If we often think of hell, we shall never fall into it." (Bp. Jeremy Taylor, ubi supra, ch. ix.) The pains of hell then are

1. *Perfect in degree.* If we know not perfect happiness on earth, neither do we perfect sorrow. There is no state in which there is not something to lighten our grief. To the Christian indeed, there is scarcely such a thing as sorrow. Rom. viii. 18; v. 3, 5; 2 Cor. vii. 10; xii. 10; Heb. xii. 11. But the sorrows of hell work nothing but death—hopeless death; between

[1] S. Matth. xxv. 21, 23.

that state and heaven is fixed an impassable gulf. (S. Luke xvi. 26.)

2. *Most extreme in their nature.* Language cannot go beyond what Holy Scripture has said on this point. Mal. iv. 1; S. Matth. xiii. 41, 42; Rev. xiv. 10. "The torments in hell are so many in number that they cannot be numbered; so long in continuance that they cannot be measured; so grievous in quality that they cannot be endured." (Bp. Jeremy Taylor, ubi supra, ch. viii.) "There is no state or condition on earth, how miserable soever, which the damned would not endure, and think it an infinite happiness if they might exchange for it." (ch. ix.)

3. *Eternal in duration.* (See former Series, Outl. iv., note.) Isa. xxxiii. 14; lxvi. 24; S. Matth. xxv. 46; S. Mark ix. 43—48; S. Luke iii. 17; 2 Thess. i. 7—9; Rev. xiv. 9—11. "In hell there shall be to the miserable a death without death, and an end without end; for their death shall ever live, and their end shall never begin." (Bp. Jeremy Taylor, ubi supra, ch. viii.)

Such are the life and death, blessing and cursing, set before us. "Therefore, choose life!" Most blessed words! showing that man's perverse choice, not God's decree, has alone ever sentenced one soul to eternal death. The choice is free to every man. All may be saved, if all will, and it is God's will that they should be, for He directs their choice, and bids them choose life, though He will not coërce them. He has entreated us by His mercies—He has warned us by His terrors. What must be the perverseness that sets all these at nought? Is there ought resembling it in the things of this world? Were a prince to say, "I have set before you a kingdom and a gibbet, therefore choose the kingdom," can we doubt how the offer would be treated? What should we think of him who should choose death? Yet what are earthly kingdoms to the kingdom of heaven? and what is death temporal to "the second death?" (Rev. xxi. 8.) Nevertheless, we see men continually choosing eternal death before

eternal life. God grant we choose it not ourselves! "Consider, my soul, whether thou art able to live in this devouring fire! whether thou wilt make choice of thy habitation in eternal flames! This fire is prepared for the devil and his angels.[1] Consider whether thou wilt enter into this cursed crew, and take part of the dregs of their chalice. There is no medium; either thou must forsake thy sins, or else thou must be given up a prey to this eternal torment. I doubt not thou wilt make a happy choice, and, to escape so dangerous a gulf, cast thyself into the arms of divine mercy, which only admits the penitent." (Bp. Jeremy Taylor, ubi supra, ch. viii.) How lovingly doth God beseech us, Ezek. xviii. 30—32. But "the wages of sin is death," (Rom. vi. 23,) and those that hate religion love death. (Prov. viii. 36.) Hath not God spoken, and shall He not make it good? (Numb. xxiii. 19;) Rom. xi. 21. Eternal life is in truth a gift (Rom. vi. 23,) and would have been a gift, even before the fall—for man could not have merited it, and now, when his best deeds are tinged with sin, it is a gift indeed. Still, we may have it, for we are even commanded to choose it. Only we must seek it through obedient faith. Christ's blood must be our peace, His arm our support, His Gospel our rule, His conduct our example. This it is to choose life; do this, brethren, and when Christ, Who is our life, shall appear, then shall ye also appear with Him in glory. (Col. iii. 4.)

[1] S. Matth. xxv. 41. Hell is not *prepared for* man, though it may be incurred by his perverseness; but heaven *is* prepared for man: ver. 34.

XLVIII.

Trinity Sunday.

Subject. The true attitude of the soul towards "the deep things of GOD." (τὰ βάθη τοῦ Θεοῦ, 1 Cor. ii. 10.)

Text. Ps. cxxxi. "LORD, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned from his mother; my soul is even as a weaned child. Let Israel hope in the LORD from henceforth and for ever."

Illustrative Scriptures. 1 Cor. i.—iii.

Parallel and Illustrative Texts. Deut. xxix. 29;[1] Job xi. 7—12; xxxvii. 23; Ps. cxxxviii. 6; Prov. iii. 7, 34; xi. 2; Eccles. vii. 24; Isa. v. 21; lvii. 15; lxvi. 1, 2; Hab. ii. 4; Wisd. ix. 13—17; Ecclus. i. 2, 3; S. Matth. v. 3; xi. 25—30; xviii. 1—14;[2] Rom. xi. 33—36; xii. 3, 16; 1 Cor. viii. 2; 1 Tim. iii. 6.

Principal Words. נָבַהּ, רָמוּ, גְּבֹהוֹת, וּנְפִלְאוֹת, (*and in matters wonderful*, or mysterious מִמֶּנִּי, *in comparison of me; too mysterious for my comprehension,*) נִפְלָא, יָחֵל.

THE world is a sad object to the Christian eye: so light, and yet so dark! stumbling at noonday like a blind man, yet deeming itself enlightened—refusing the guidance of those who see, choosing its own unguided career, or following guides blind as itself. S. Matth. xv. 14. The light of the Gospel (2 Cor. iv. 3, 4) is shining on the Church, and where more brightly than

[1] An admirable text for the day; from whence may be inculcated the reverent acceptation of revealed truth, and the diligent performance of revealed duty.

[2] The parallel texts to S. Matthew in the other Evangelists, may be found in any reference Bible.

in this land? Yet men divide, oppose, call names, as the blind might quarrel about colours. The sound-sighted can have no such quarrels; for they see alike. True disciples dispute not thus, for they are "of one mind." (Phil. ii. 2; iii. 16.) This does not, of course, mean that they are all of one *shade* of opinion. All *natural* eyes see not *exactly* alike. Some distinguish objects at a greater distance—some can bear greater degrees of light—than others: but all sound eyes distinguish shapes and colours. So in things spiritual there are differences of perception. The Sun of righteousness, (Mal. iv. 2,) like His natural type, is too bright to be gazed on too nigh, and His light impresses different hearts differently. Still, enlightened Christians, like soundsighted men, will be substantially agreed. A company of men are travelling—some seeing, some blind. What spectator could not distinguish them? The seeing men all take the straight road, all avoid obstacles and dangers, all keep together. The blind soon leave the road—some stumble at obstacles—some fall over precipices, or into pits—few keep together—some even take contrary roads. So all true Christians see not with equal clearness—they have not all equal opportunities—there are among them the most learned and the most illiterate, and all conditions of mind between—but all keep the narrow way to the strait gate—all hate sin, all love GOD, all live holily. No profane or slanderous language, no brawling, no drunkenness, no fraud among *them*. All are diligent and faithful—all doing good, Acts x. 38,—all training their families well, (Eph. vi. 4,) bringing them early to Baptism, Confirmation, Holy Communion; teaching them by precept, example, correction. You will see them all at Church observing the right gestures. You cannot indeed see their hearts, but where you can see so much, it is no great exercise of faith or charity to believe these in accordance. Their knowledge, occupations, conditions, duties, may differ, and even widely, but their *conduct is one*. Again, you may see another

class, professing to have heaven in view, and to be children of light. These vary in station, knowledge, and character—but all agree in straying from the narrow way. Some are simply thoughtless—observe the outward duties of religion occasionally—come to one service instead of two, and then mostly for the sermon, and never profit by that. Ezek. xxxiii. 31—33; S. Matth. xiii. 19—22; S. James i. 23, 24. Some neglect public worship altogether; some have one favourite sin; others, more. All live to self alone. They profess to seek heaven, and walk as though there were none. Job v. 14. They stumble at every temptation, and now and then one goes over the precipice—dies in his sin. But his blind brethren stumble on as before—they heed not warnings—for they see them not.

And yet they say, "We see." And therefore their sin remaineth. (S. John ix. 40, 41.) They profess to see, while they are wilfully blinded. If they were blind, they should not have sin. If they had no Christian opportunities, there would be no sin in ignorance of Christian truth. No man is to blame for not seeing in the dark. But it is a different thing to close the eye against the light; to have the Bible, the Church, the Sacraments, the ordinances, the instructions, at hand, and yet to neglect these, and live, at the best, in outward decency, but with a heathen heart. S. John iii. 19—21.

Now what if persons of this kind profess to discuss religious truth? None are so likely to miss as the disobedient. Genius, talent, learning, do nothing without a childlike spirit. S. Matth. xi. 25; Ps. xxv. 14; Prov. iii. 32; Ecclus. i. 26, 27; xxi. 11; S. John vii. 16, 17. This is merciful as just. The greater the knowledge against which we sin, the greater the sin. S. Luke xii. 47, 48. Those who sin wilfully against less, would sin against more. S. Luke xvi. 10; S. Matth. xiii. 13—17.

If then, brethren, you hear arguments about the*ology*, Holy Scripture, the Church, before you take

one step towards an opinion, see whether you have an obedient heart. Do you *feel* that you are bought with a price, and bound to glorify GOD with that which is His? (1 Cor. vi. 20;) 2 Cor. v. 14, 15. Do you live to GOD? To know Scripture truth, you must follow Scripture teaching; to know Church teaching, you must learn it by use of the Church. And your life must reflect the doctrines of the Bible, as they are delivered and taught in the Church. Endeavour to copy the example of an Apostle to whom the SPIRIT revealed the "deep things of GOD." Acts xx. 24; Phil. iii.; Gal. ii. 20. If something, at least, of this spirit be not found in you, you need not seek after high things; you require to be taught the very elements of religion. Heb. v. 12.

While the integrity of Christian life is necessary for the attainment of Christian truth, there is yet one grace which is more especially so. It is commended by our LORD Himself in solemn terms. S. Matth. xviii. 3. Let us not say, "Great truths may not indeed be approached by the poor and uneducated, but the learned and leisurely may search fearlessly." The writer of this text was high in station, great in knowledge and intellectual power; most of all, a prophet of GOD. If *David* kept his mind humble, and his eyes lowly, who can dispense with the duty?

And what is this duty? To refrain from inquiries above our powers. To keep our souls low. To remember we are weak and ignorant as weaned children before GOD, and therefore not to determine beyond what is revealed. A child who should prefer its own ideas of right to a parent's counsel would infallibly miscarry; and man, forming his opinion on things above his grasp, would alike miscarry in greater matters.

Now there are some things

I. *Above the capacity of all men*, as

1. *The very object of our worship, Almighty God.* He reveals Himself as One in Three Persons, self-existent, all-wise, eternal, all-holy, ubiquitous, omni-

scient.[1] These are only some of the attributes of the Divine Nature which are utterly inscrutable by man. Job xi. 7, 8. "Shall we then, who cannot pierce into the nature of a pebble, that cannot apprehend how a mushroom doth grow, that are baffled in our philosophy about a gnat or a worm, debate and decide (beyond what is taught us from above) concerning the precise manner of divine essence, substance, or generation?" (Barrow, Defence of the Blessed Trinity, 3.) And yet there is nothing revealed but what we may, nay, *must* receive. There is no difficulty, for instance, in understanding *that* our thoughts and actions must be controlled by the sense of a present Witness and Judge. "There is in GOD that which may be understood, if you only wish to understand what you can understand. As in the sun there is that which you may see, if you only wish to see what you can, but, while you attempt to see what you cannot, you lose your sight itself: so in the things of GOD, you may understand, if you wish to understand what you can. But if you extend your wishes beyond your powers, you will be unable to effect even that which was within your power." (S. Hilar. de Trinitate, Lib. x.) If we say, "*How* can these things be?" (S. John iii. 9,) if we cavil where we cannot understand, then we break the spirit of the text. Ps. cxxxix. 5; 1 Cor. xiii. 12; Deut. xxix. 29.

2. *The communications of God to man.* Nothing is more certain, from Holy Scripture, than the power communicated in the Sacraments, vouchsafed to prayer, active in conscience. Yet nothing can be more above our comprehension. And if we come in with our human arguments, "How can these avail?" (S. John iii. 9; vi. 52, 60; see 2 Kings v. 11, 12;) this is violating the spirit of the text, especially if we strive to discredit them (as the efficacy of prayer) on scientific

[1] See Former Series, Outl. xlviii. Texts and instances illustrating these properties of the Godhead are innumerable, and some will occur to every student of the Bible.

grounds. "The propositions clearly delivered unto us by GOD Himself are, on many accounts, more unquestionably true, more credible, than the experiments of any sense, or principles of any science." (Barrow, ubi supra, 5; where see the argument worked out.)

3. *The existence of a Providence.* Holy Scripture assures us of the most minute superintendence on the part of Almighty GOD of the world which He has created. S. Matth. vi. 26; x. 29, 30. We see, however, many things which seem at variance with the idea. Job xxi. 7, seqq.; xxiv.; Ps. lxxiii. Holy Scripture accounts for much of this, but not for all. Perhaps this doctrine is so much insisted on to support the faithful in combating temptations to doubt it. Now to attempt to fathom this Providence and its laws is exercising ourselves in matters too high for us. "When we know not but the parts [of Providence] objected against may be relative to other parts unknown to us, and when we are unacquainted with what is, in the nature of the thing, practicable in the case before us, then our ignorance is a satisfactory answer; because some unknown relation, or some unknown possibility, may render what is objected against just and good; nay, good in the highest practicable degree." (Bp. Butler's Analogy, I. 7, a good study for this part of the subject, as the whole work is for this whole Outline.)

In general, we are to search the Scriptures, but to remember that we come to Scripture, not to judge, but to learn and submit. There are, however, some things which are

II. *Above the capacity of some men only.*

A man may make high *spiritual* attainments without *theological* learning: the more *Scripture* learning he possesses the better; (2 S. Pet. iii. 16;) the more he knows, the more he can do: but the critical evidences of religion and of the text of the Bible, the claims and authority of the Church, are things too high for the unlearned *to discuss or* dogmatize upon; he has not

the requisites. If he finds his Creed guide him to truth and goodness, joy and peace, (Rom. xv. 13,) this is evidence, and *the best*—the most learned man will obtain no better. Let the unlearned study humbly his Prayer Book—there he will read the sense of Scripture as the Church has retained it, and find as much benefit in it as the learned men who compiled it, or lived by it. Let his language be, "I know I cannot understand my Bible, unless some man should guide me, (Acts viii. 31,) but the Church has given me the Prayer Book, and has placed a minister of CHRIST at my side. I will not give up these for all the objections of evil men. I will not read their books, for then I must read the answers; I have no time, no learning, for such an undertaking. I might even shipwreck my faith. (1 Tim. i. 19.) I have enough to do to learn the truth, and obey it. I will not exercise myself in great matters, or things too high for me; but refrain my soul, and keep it low, as a weaned child."

We may here observe, in conclusion

David's inference from his resolve to keep his soul like a weaned child: "Let Israel hope in the LORD henceforth and for ever." Utter distrust of self is followed by boundless trust in GOD. For it is quite possible that a man may give up high matters even in a haughty spirit, proudly disdaining to care about them, not modestly shrinking from things above his comprehension. But the spirit of the advanced Christian is that of the helpless child trusting the good parent, knowing that all is right, and not caring to know more. He is "a *weaned* child"—no longer needing the milk of the Word, (Heb. v. 13,) but able to digest the strong meat, and "go on unto perfection;" (Heb. v. 14; vi. 1,) yet ever conscious of helplessness, ever resting on the parental arm. They who thus hope have right to hope. Let no man, no book, brethren, deprive you of this hope. There is none *greater* before GOD than the humble cottager, who

s and reads his Bible, hallows the LORD's Day,
s the LORD's House, and the prayers which are
in it, comes trustful to the Altar of his LORD,
doubting what he will there receive; lives in
ı, obedience, love, and trustfulness. That good
shall not be taken from him. (S. Luke x. 42.)
en his bones lie beside the walls wherein he loved
orship, his spirit shall ascend to Paradise, there to
ain till a more blessed change, Phil. iii. 21, when
e shall be no more mystery. S. Matth. x. 26.

XLIX.

First Sunday after Trinity.

Subject. The extermination of the Canaanites.[1]

Text. Deut. xx. 16, 17. "Of the cities of these people which the LORD thy GOD giveth thee for an inheritance thou shalt save alive nothing that breatheth, but thou shalt utterly destroy them."

Illustrative Scriptures and Texts. Exod. xxiii. 20, seqq.; xxxiv. 11—17; Numb. xxxiii. 50, seqq.; Deut. vii.; xx. The Book of Joshua.

Principal Words. הַחֲרֵם תַּחֲרִימֵם.

THE first lesson of this morning displays a very terrible dispensation—city after city overthrown—all the inhabitants slain, consumed, utterly destroyed, none left remaining. Terrible, however, as it is, let us cast no blame on Joshua or his followers, lest haply we be found to speak against GOD, whose agents they were, and whose command it would have been impiety to gainsay. Let us examine the matter.

That GOD should command the extermination of a whole people, without distinction of sex or age, ought not to surprise us. In national visitations, admitted to be from Him, no such distinction is made. In the cities of the plain, although there were not ten righteous persons, there certainly were many innocent in-

[1] On this subject Bp. Sherlock's PS. to Miscellaneous Tracts; Graves's Lectures on the last Books of the Pentateuch, Part III., Lect. I. and II.; Bp. Watson's Apology for the Bible; and Bp. Butler's Analogy, Part II., ch. iii., may be profitably consulted.

fants; yet all these must have perished. Innocent children are daily cut off by disease or accident—yet all this is Providence. (See Former Series, Outl. viii. I.) Cities and communities are sometimes "utterly destroyed" by earthquake, famine, or pestilence. These are GOD'S instruments; and surely He can employ His creatures too, as His instruments, if such His will. He does so employ the holy Angels, (Exod. xii. 23; 2 Sam. xxiv. 16; 2 Kings xix. 35; Acts xii. 23;) and men, frequently, though unconsciously, have been used by Him for the fulfilment of His wrath against guilty nations. (Isa. x. 5—19.) Joshua was so employed consciously. He was informed of the intentions of Providence, and charged with their execution. Josh. i. 1—9. And that the command of GOD might not be afterwards pleaded for ambitious and aggressive wars, Joshua was armed with powers, and supported with aids, to which no ordinary conqueror could ever pretend. [Enumerate these. See in particular Josh. x. 11, and xxiv. 12.] Let any modern conqueror produce such testimony, and we will say with Rahab, Josh. ii. 9—11. It would have been sin in Joshua to have shrunk from his commission. Jer. xlviii. 10.

The Judge of all the earth will, assuredly, always do right, (Gen. xviii. 25,) this we must always believe; but He is not obliged to give His creatures account of His matters. Job xxxiii. 13. In this case, however, He has vouchsafed to do so. The seven nations of Canaan were exceptionally wicked; Lev. xviii.; xx.; Deut. xii. 31; xviii. 9—14; and they were destroyed by an exceptional visitation. For four centuries they had braved the Divine displeasure. Gen. xv. 16. Had they been cut off by pestilence or famine, who would not have recognized the divine Hand, and acknowledged the justice of the dispensation? Nay, had they been permitted to defile the earth any longer, those who now condemn their destruction would have questioned *a retributive Providence*. Ps. lxxiii. 12, 13;

Mal. iii. 14, 15. Why should they not be destroyed by the sword as well as by what are called natural causes? There was indeed a special propriety in this manner of visitation. The sentence was held up to its executioners, and, through them, to all mankind, that all might know what God abominated, and for what He would visit. The utter destruction of the Canaanites was a work of justice against them, of mercy to all generations of mankind. Had they been suffered to exist, they would have utterly corrupted the chosen people,—always too prone to rebellion. Deut. vii. 1—4; xx. 16—18.[1] Therefore their images and groves, and all the apparatus of their worship, were to be destroyed; Deut. vii. 5; xii. 2, 3; no part of the spoil was to be appropriated, under a terrible curse; (Josh. vi.; vii.;) the boys and youths were cut off, lest, attaining to riper years, they should meditate vengeance, perpetuate bloodshed, and renew their parents' profligacy; the women were destroyed, lest they should seduce the new inhabitants to the vices and superstitions of their country: the children were happily removed before they had time to fill up the measure of their parents' iniquity. (S. Matth. xxiii. 32. See Former Series, Outl. viii. I.) The reason of all others' doom is obvious. Yet mercy could even then be had by renouncing sin, and submitting to the providence of God. Josh. ii. 13; vi. 25. In some cases even the younger females were spared, as being uncorrupted with the national vices, and too weak to attempt revenge. Nor were the Israelites permitted to pursue the objects of the Divine displeasure beyond the limits of their assigned territory. And, to show them that the Canaanites were destroyed on account of sin, the same judgments were denounced against every Israelite city that should follow that example. Deut. xiii.

[1] On the different views entertained by various writers on the limits of this passage, see a long and exhaustive note in Graves on *the Pentateuch*, Part. III., Lect. I.

Apply the history

I. *Generally.* Nations can only be punished in this world, as beyond it they will have no existence. (See Former Series, Outl. viii. II.; lv. IX.) They ever have been so punished. Ecclus. x. 15—17; S. Matth. xxi. 43.) The sentence has not always been executed speedily. The longsuffering of God has waited. (1 S. Pet. iii. 20.) But the longer judgment lingers, the more awful it is when it comes, as if an arrear of retribution was accumulated in a single visitation. S. Matth. xxiii. 35. Every pious nation is prosperous; Ps. xxxiii. 12; cxliv. 15; Prov. xiv. 34; but every prosperous nation is not of necessity pious. Its iniquity may not be yet full; or, it may not be afflicted, because it has reached that stage when affliction would only harden. Isa. i. 5. It may be the dead stillness which heralds the tempest. S. Luke xvii. 26—29; xxi. 34, 35; 1 Thess. v. 3. Nor are the military successes of a nation any evidence of its acceptance with God. Deut. viii. 11—18; ix. 4—6. The nation may be used for the chastisement of nations more guilty, and then will be cast away. Isa. x. 5, seqq.

II. *Locally.* (See Former Series, lv. 9.) Our nation has been exalted above all the nations of the earth in prosperity and glory. Was this on account of her superior piety and virtue? Of this there is no proof, but there is much to suggest distrust. She may well take warning by the Scripture examples of the antediluvians, the people of Sodom, Amalek, Canaan, Israel. Isa. xlvii. 7—11. National visitations are always for sin, either as judgments or as chastisements. Our country has experienced several such in the present century. Let her take to herself the merciful promise of her God, Jer. xviii. 7, 8. The greater the mercies vouchsafed, and the deeper the abuse, the more signal the punishments to be dreaded. The divine visitation on Israel was far severer than that on Canaan. Lev. xxvi.; Deut. xxviii. But the broadest noonday of Jewish light is twilight

compared with the dawn of Gospel truth, especially as it beams on our favoured land. Ps. cxlvii. 19, 20. A pure and apostolic Church, an open Bible in an unrivalled version, the water of life flowing freely! Shall we refuse to hear that Church, to read that Bible? Shall CHRIST be so nigh, and yet will we not hear? or, hearing, will we not obey? If not, we cannot be surprised at any dangers which threaten our country. Reformation, to be national, must first be individual. Jer. v. 1; xviii. 11; xxv. 5; xxvi. 3; xxxv. 15; xxxvi. 3. Let us not suppose we are too few to avert impending calamity. Gen. xviii. 32; xix. 20, 21. But, whatever the fate of the nation, we know what effect our conduct must have on our individual selves. Our nation may perish, the faithful never shall. We are commanded, like Joshua, to go up and conquer a land of promise. S. Matth. xi. 12. Heaven will not be won by the indolent and careless. It must be gained by "patient continuance in well-doing." (Rom. ii. 7.) Our Canaan is defended by seven formidable foes, the deadly sins, (see Bp. Andrewes, in Former Series, Outl. xliii.,) and our instruction is to destroy them utterly. No compromise is permitted. Rev. ii. 7, 11, 17, 26—28; iii. 5, 12, 21. We have, too, Joshua (Ἰησοῦς) to command us. "Whither should we fly, but to our Joshua, when the powers of darkness, like mighty Amorites, have besieged us? If ever we send up our prayers to Him, it will be when we are besieged with evils. If we trust to our own resistance, we cannot stand; we cannot miscarry, if we trust to His: in vain shall we send to our Joshua in these straits, if we have not before come to Him in our freedom. . . . . As these Hivites could never be thankful enough to such a Joshua, no more can we to so gracious a Redeemer, Who, forgetting our unworthiness, descended to our Gibeon, and rescued us from the powers of hell and death." (Bp. Hall's Contemplation on the Old Testament, ix. 1.) Let us go forth *to Him* without the camp. (Heb. xiii. 13.) As the

Israelites had no title to Canaan, so neither have we any to heaven, but from the same donation. 1 Cor. xv. 57; 2 Cor. ix. 15. But that donation we possess by purchase and by promise. Eph. i. 13, 14. Nothing can shake that title, if we hold it fast by patient obedience and persevering faith. 1 Cor. xv. 58; Heb. iv. 14; iii. 14.

L.

Second Sunday after Trinity.

Subject. Excuses for neglecting Holy Communion.[1]

Text. S. Luke xiv. 16—18. "A certain man made a great supper, and bade many; and sent his servant at suppertime to say to them that were bidden, Come, for all things are now ready. And they all, with one consent, began to make excuse."

Illustrative Scriptures and Texts. Prov. ix.; S. Matth. xxii. 1—14; Rev. iii. 20; xix. 9.

Principal Words. δεῖπνον, παραιτεῖσθαι.

In reading this text we are instantly struck with the revolting ingratitude of the invited guests. An hospitable man is desirous of entertaining many friends; not from their love to him, for their conduct shows they had none: but because he himself loves them. The entertainment is liberal; liberal in its abundance; for it is "a *great* supper;" liberal in its invitations; for "he bade *many*." The guests have accepted; and at suppertime, according to Eastern custom, the master sends forth his servants to remind his friends of their acceptance, and to announce that the banquet is ready. The guests scorn entertainer and entertainment, insulting the former with excuses drawn from the commonest matters of life. Better had it been not to accept at all than to act thus. How would any

[1] The *nature* of the Holy Eucharist is treated in the Former Series, Outl. xxxii. Some of the excuses combated in this Outline may be supposed too absurd to have been ever alleged. The author, however, has heard every one of them, and that not unfrequently.

of us feel if thus treated? How do we feel in respect to this kind and hospitable man? Do we wonder when we hear him say, "None of those men which were bidden shall taste of my supper?" Or, rather, are we not gratified with his decision? Should we not have felt disappointed, had he acted otherwise? They despised the kindness freely offered: could they expect the offer to be renewed?

You condemn the guests in the parable, brethren; and you feel quite rightly, if you only take care to be guided by the feeling in your own practice. "But what?" you will say: "could any of *us* be so unkind, so unthankful, to a friend and benefactor? Can *I* be the person pointed at in the parable?" Yes, brethren, there are those who would say even as you; perhaps there are those among yourselves, to each of whom it might be said, "*Thou* art the man." (2 Sam. xii. 7.) For there are those (perhaps here present) who have done this, and *worse;* done it not to a mere man, even prince or king; not to Angel or Archangel, but to the Eternal Son!

Christ has made "a great Supper" (κυριακὸν δεῖπνον, 1 Cor. xi. 20.) Great indeed! for it is the food, not of the perishable body, but of the immortal soul. To this banquet He has invited many—even all who have received His Gospel; and, in receiving that, they have, in effect, accepted the invitation. He has invited them in the most affectionate and endearing terms. Prov. ix.; Cant. v. 1; S. Matth. xxii. 4. And, lest the guests should forget the invitation, He sends forth His servants, even the ministers of His Church, at supper-time, saying, "Come, for all things are now ready." What is the consequence? Many who are shocked at the conduct of the guests in the parable, who would not for worlds offer the slightest discourtesy to a human friend or benefactor, "with one consent begin to make excuse."

And what excuses do they make?

I. *I am unprepared.* *This* is the root of all other

excuses. If, however, you are unprepared for this, you are unprepared to die. "Yes, but I have no leisure to prepare. My family, my calling, absorb all my time." This much resembles some of the excuses put forth by the guests in the parable. There was no fault in purchase or marriage; the fault lay in doing these things unseasonably, or, rather, in making these things excuses for not doing that to which they had no mind. "These may be not only allowable, but even commendable pursuits, in proper time, and place, and measure. And yet our ruin from them is inevitable when we give them too large a scope, and suffer them to take off our esteem and endeavours from the concern of our souls, and the business of religion." (Dean Stanhope on this Gospel.) Doing your duty *is* in itself preparation. (See Outl. xiv.) Do you think that GOD will condemn you on account of your family, or your worldly duties? Yet, if these are really causes of your absence from Holy Communion, He certainly will condemn you for them, for He will condemn your absence. Numb. ix. 13; S. John vi. 53. You may, possibly, not have time for long and elaborate devotional preparation; "nor is it necessary that a man should have a great deal of time to spare to fit him for this duty; he that is at labour, and getting bread for his family, if his heart be right, and he depend upon GOD for a blessing, is doing a work in its kind as acceptable to GOD as he that is at his prayers." (Bp. Wilson's Select Sermons, XVII.) The true preparation is a clean heart and a right mind. 2 Chron. xxx. 18—20. If you are doing your worldly duties in this spirit, you are making the best of preparations, both for the Holy Communion and for death. Compare your hearts with the last answer in the Catechism —see if they correspond. If you are wanting in any of these qualifications, seek them from GOD. S. James i. 5. But if you think, while these qualifications are wanting, you will be saved by adding another disqualification, you are fatally mistaken. S. Luke xiii. 3, 5;

Ezek. xviii. 31; Heb. xi. 6; Jer. xxiii. 27, 39; 1 S. John iii. 14, 15.[1] When do you mean to begin your preparation? to-morrow? Prov. xxvii. 1; Eccles. ix. 10; S. John ix. 4; Heb. iii. 13. You may be past preparation then. Do you never mean to prepare for death? And if you are otherwise prepared for that, make another necessary preparation, by doing an act of duty, and receiving grace and strength to do more. Still you say, "It is very dangerous to come unprepared." It is very dangerous, brethren, to *be* unprepared. Absence from the Altar will not remove, but aggravate that danger. Prepare, and come. 1 Cor. xi. 28. Every man has some leisure for self-examination, or the Holy Spirit would not have required it. And when a man *has* examined, he is to come, not to stay away.

II. *If I receive the Holy Communion, I must live up to It.* Doubtless. But what is living up to It? leading a holy life. He who does not this, will not save himself by adding to other sins contempt of the Holy Communion. Heb. xii. 14; Rev. xxi. 27.

III. *I do not see that those who come are any the better.* Foolish and wicked excuse! gross uncharitableness! What concern is your neighbour's conduct to you? And you may be judging him as falsely as you certainly are wickedly. S. Luke xviii. 11, 14. We are not to come because others are better or worse, but because the Master of the Feast has bidden us.

IV. *I feel quite unworthy.* You do right to feel this, but quite wrong to let this feeling keep you away. This is that "voluntary humility," condemned by the Holy Spirit through the Apostle; a humility of man's making, not God's. Col. ii. 18, 23. Far better come, and confess, "We are not worthy to gather up the crumbs under Thy Table:" "Though we be unworthy, through our manifold sins, to offer

[1] These texts show the necessity of the qualifications prescribed in the last sentence of the *Catechism*.

unto Thee any sacrifice, yet we beseech Thee to accept this *our bounden duty* and service." This voluntary kind of humility would keep us from prayer, keep us from Church, keep us from accepting heaven itself; for of all these, especially the last, we are as unworthy as we can be of the LORD'S Table.

V. *I am afraid of communicating together with evil persons.* Well, if you should do so, you will not be partakers of them, but of CHRIST. The Apostles were none the worse for receiving with Judas.[1]

VI. *I have never communicated, and therefore do not like to come.* A good reason indeed for coming, a very bad one for staying away. For, on this principle, to omit a duty makes the omission lawful.

VII. *I am fearful of committing sin afterwards.* You *are* committing sin now, by contemptuously refusing your LORD'S invitation and command. You are acting like the people in the parable, whom you so much condemn. Besides, you are losing the means of grace, and what but grace can keep you out of sin? Those who most frequently and faithfully employ the means are likeliest to attain the end. Sins committed after Holy Communion may be repented of; (compare S. Matth. xxvi. 26, 27, with 75;) but he who wilfully absents himself from the LORD'S Table makes himself thereby an impenitent sinner. S. James iv. 17. He who never receives the Holy Communion is always in greater danger than he who always receives It; for the former is actually living in sin, and he is in danger of falling into other sins, from which a faithful use of GOD'S appointments might have saved him. "Whoever holds not communion with CHRIST is under the government of the devil; and therefore the Gospel is said to turn men from Satan to GOD;[2] that is, to take them from under his government and service, to make them GOD'S servants, and to put them under His especial protection. Now, to neglect the LORD'S

[1] That Judas communicated, see S. Luke xxii. 19—21.

[2] Acts xxvi. 18.

Supper is, in a manner, to renounce communion with CHRIST." (Bp. Wilson's Select Sermons, XVII.)

VIII. *I do my duty in other respects, and I do not need this.* Are you so sure that you do every other duty? And, even granting that, do you not need *this?* Would you argue that you need not pray, because you perform every other duty? Where are we told that the performance of any duty will make amends for the neglect of any other? We *cannot* really do every other duty, and neglect this. S. James ii. 10. We may be *moral*, (even this is not certain,) but we cannot be *religious*,—we cannot be acceptable before GOD, if we neglect this Sacrament. For then we have no life in us, (S. John vi. 53,) we are dead in trespasses and sins.

IX. *I am afraid of "eating and drinking my own damnation."* This fear originates in a misunderstanding of 1 Cor. xi. 29. Many of the Corinthian converts had introduced into the Christian Festival the licence and irregularity attendant on those festivals to which they had been accustomed in their heathen state. On this account GOD visited them with κρίμα, *temporal* judgment. (1 Cor. xi. 30.) But the totally altered circumstances of the Church render this apprehension unreal. Of course, an unrepenting sinner, coming to the LORD'S Table, does thereby add sin to sin; but unrepenting sinners will not be *saved* by staying away. It is a mere question of the degree of condemnation, not of the condemnation itself.

Away, then, brethren, with all these base, ungenerous, ungrateful, foolish, wicked excuses. "Forsake the foolish, and live; and go in the way of understanding." (Prov. ix. 6.) If you value the invitation, and Him Who gives it, accept it. Make no excuses to yourselves which you dare not make to Him. An indisposition to commemorate His death, and to plead it with the FATHER, can only arise from a desire to put off the thought of GOD'S displeasure at sin, and the holiness of His terms of mercy. Away with that desire! *Examine yourselves,* and so eat of that Bread,

and drink of that Cup. 1 Cor. xi. 28. Begin from this day a new course of life; seal your resolutions with the appointed testimony. Refuse not to come, lest the Master of the Feast utter in wrath the righteous sentence, S. Luke xiv. 24, and you, who have put yourselves forth from the Supper of the LORD on earth, be excluded from His eternal banquet in heaven. S. Matth. xxii. 1—14. For, "may not one conclude, without any great uncharitableness, that such as do lightly turn their backs upon this Ordinance do not indeed love the LORD JESUS? and that, according to S. Paul's direction,[1] they ought to be anathema, that is, separated from the communion of the faithful?" (Bp. Wilson's Select Sermons, XXXII.) "Generally speaking, whatever it is that hinders people from going to the Sacrament, will hinder them from going to heaven." (Ibid.) Then you will be fain to cry, "LORD, LORD, open to us." (S. Matth. xxv. 11.) But it will then be too late. The only security against sin is a careful use of the means of grace. This secures us the help of GOD; it does not save us from falling, but it gives us the power of standing, which we can never lose but by our own fault, and never gain but in GOD'S appointed ways. Seek it then, in penitence, humbleness, faith, holiness, charity, stedfastness; and you shall enjoy the pure pleasures of the Eternal Festival. (Rev. iii. 21.)

[1] 1 Cor. xvi. 22.

LI.

Third Sunday after Trinity.

Subject. The joy over repentant sinners.[1]

Text. S. Luke xv. 7. "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

Parallel and Illustrative Scriptures. Deut. xxx.; Isa. lv.; Jer. iii.; xxvi.; Ezek. xviii.; xxxiii.; Dan. iv.; Hos. vi.; Joel ii.; Jonah iii.; Micah vii.; Zech. i. The chapter containing the text is throughout an illustrative Scripture.

Illustrative Texts. Judg. x. 10—16; 1 Sam. vii. 3; 2 Chron. xxx. 6—9; Isa. i. 16—18; Jer. xxxvi. 3; Zech. i. 3; Mal. iii. 7; S. Luke iii. 3; xxiv. 46, 47; Acts ii. 37, 38; iii. 19; v. 31; 2 Cor. vi. 17, 18; S. James v. 19, 20.

Principal Words. ἁμαρτωλῷ μετανοοῦντι, δικαίοις.

STRANGE! that these blessed words should have been perverted into encouragement of sin. Yet so they have been abused. Where sin abounded, grace abounded more; (Rom. v. 20;) a proof of the divine goodness, and an argument for hating, not following, sin. Yet the evil heart of man has perverted this truth to the very opposite purpose. Texts written to encourage repentance are quoted in encouragement of sin; as if sin and repentance were not diametrically opposed. Holy Scripture everywhere declares GOD'S pleasure at repentance, and displeasure with sin. "Joy shall be in heaven over one sinner that re-

[1] This Outline treats not of the *nature*, but of the *effects*, of repentance. The subjects are quite distinct, though closely connected. The Scripture illustrations do not pretend to be exhaustive. *Both subjects underlie* the whole Bible.

penteth." We can imagine a sinner's heart melting, and turning from sin at so merciful an announcement. But that it should induce him to remain in sin is strange indeed. The joy is not for the sin, but for its opposite—the repentance. The sin might cause grief in heaven, were grief possible there; indeed, God Himself speaks of Himself as "grieved" with sin. (Ps. xcv. 10. See Outl. xliv.)

But why should there be more joy in heaven over one repentant sinner than over *one* just person needing no repentance? and still more, than over *ninety-and-nine?* We may regard our Lord's language as addressed to

I. *The Pharisees and Scribes.* These "murmured, saying, This man receiveth sinners, and eateth with them." They were angry, because He did not prefer their righteous society, as they regarded it, to that of persons who were indeed sinners, but who were ready to hear His Word, and, in some cases, to keep it also. The Pharisees and Scribes thought they themselves needed no repentance, and therefore would not listen to His teaching. He accordingly addressed Himself to those who knew themselves sinners, and therefore would listen, would confess their sins, change their lives, and accept thankfully the conditions of pardon and salvation. And assuredly God is far better pleased with one sinner of this description, than with ninety-nine persons, sinners also, but considering themselves righteous, and needing no repentance, and who therefore never repent, but persist in their sin and self-delusion. His reply to the Pharisees and Scribes is an *argumentum ad homines*—"You are righteous—therefore you need not My society or instruction. The sinners need both—therefore to them I address Myself." S. Matth. ix. 12, 13. Our Lord held repentance to be necessary for all, and preached it to all. S. Mark i. 15; S. Luke xiii. 3, 5. And the reason was, there were *none* righteous, who needed it *not.* The Pharisees and Scribes certainly were not

so. S. Matth. v. 20, and xxiii. passim. But, in His justice, He chose their delusion. (Isa. lxvi. 4.) He called them by the name they had chosen, and He looked to those who trembled at His word, (Isa. lxvi. 2,) bestowing pardon where it was felt to be needed.

II. *His Church to the end of time.* His words teach us that

1. "*God resisteth the proud, but giveth grace unto the humble.*" (1 S. Pet. v. 5.) Proud self-righteousness is abandoned by the Holy Spirit; and humble penitence rewarded with light and pardon. This is on the surface of the text.

2. *That the conversion of a single sinner is an occasion worthy of infinite joy.*

Literally, it would be impossible to find ninety-nine just persons, needing no repentance, for it would be impossible to find one. Eccles. vii. 20. And all who sin have need of repentance. But the word *just* is sometimes taken in a wider sense. Gen. vi. 9; Job i. 1; S. Luke i. 5, 6; S. Matth. i. 19. Those who are so living as to be accounted just for Christ's sake are often designated by this term. So too is *repentance* used. There is a particular daily repentance, needful for every Christian; but there is a repentance of which the "just" have no need, and which is *exactly* expressed by *μετάνοια*, a change of the whole mind from sinfulness to holiness; in fact, conversion. Now when an habitual sinner undergoes this essential change, the text informs us that there is more joy in heaven over that one sinner, than over ninety-nine holy persons who need not this change at all.

But why? Is a late repentance more acceptable to God than life-long holiness? Was S. Paul's conversion more acceptable than Abraham's obedience? No—the more we obey, the better are we accepted; the longer we linger in sin, even though we should be converted, the less *our* reward will be.

The joy in heaven is, doubtless, experienced by the holy Angels, (S. Luke xv. 10,) who ever rejoice in good. Yet the parable of the lost sheep points naturally to "the Chief Shepherd." (1 S. Pet. v. 4.) When we speak of Him as receiving pleasure, we speak ἀνθρωποπάθως, (Job xxii. 2,) but neither do we forget His humanity. But what GOD approves is said to give Him joy, because we find joy in what we approve. (See Outl. xliv. III.) Now the parables in this chapter are the best guides to the explanation of the text, because our LORD gives them as *instances* of what the heavenly joy is. (οὕτω, S. Luke xv. 7, 10.) The shepherd with a hundred sheep will leave the ninety-nine in search of the stray. But does he *value* that sheep *more* than the ninety-nine, or even than any one of the ninety-nine? Yet he *rejoices more* in finding that sheep than he would have done in the possession of the whole flock, had that one sheep never strayed. But does he *value* it more for straying? Surely not. The woman who loses the piece of money does not *value* it more than her store at home, though she rejoices with a pleasure which she could not have experienced, had that money not been mislaid. The father of the prodigal does not *love* him *better* than he does the dutiful child. S. Luke xv. 31. Yet he *rejoices* over his returning penitent with a joy which he could not have known, had he not received him as alive from the dead. v. 32.

We are not, then, to infer that a stray soul is more *valuable* in GOD'S sight than a faithful one; nor that the reward of the penitent will exceed, or even equal, the reward of the faithful. The elder son, in the parable, is still the heir, and entitled to all the estate. The true inference is that the watchfulness of the shepherd for his sheep, the care of the thrifty housewife for her hoard, the love of a father for his child, are faint shadows of that watchfulness, care, and love, with which the Good Shepherd tenders His flock, *the* Master of the house stores His jewels, (Mal.

iii. 17,) the FATHER in heaven regards His unworthy children.

Hence, the text

I. *Deters from sin.* What causes our joy for the recovery of a lost object? thought of the *danger* to which it was exposed. If a wandering sheep were safe, would the shepherd trouble himself, and leave his flock, to seek it? No—he has the wolf and the robber in his thoughts, and his joy is that the danger is over. If sin be not dangerous, why should there be joy at one sinner's conversion? If sin be safe, why should it not be as acceptable to the Chief Shepherd as faithfulness? No—it is because sin is so dangerous, that return is so joyful. The straying Christian is exposed to an enemy more deadly than that which threatens the sheep. 1 S. Pet. v. 8. The good Shepherd would not have left the fold to seek and save the lost, if the loss had not been vast; or have laid down His life for the sheep, if more than their lives had not been at stake. It could be no common danger that needed such a Deliverer; it could be no ordinary deliverance which none lower than He could effect; it can be no indifferent matter which causes joy to the holy Angels, and in which Divine Love finds high complacency. It *is* no indifferent matter. Repentance and sin are as life and death, as pardon and condemnation, as bliss and torment, and all for eternity. Surely these considerations will make us revolt from sin, and utter the inspired prayer, Ps. cxix. 176. For "the wandering sheep is supposed not to return of itself; and the piece of money never to be found, except the owner search for it. And hence our Blessed SAVIOUR, Whose great design it was to reclaim and turn men away from their iniquities, does so often distinguish Himself by the title of a Physician to distempered souls, and One Who came to seek and to save that which was lost." (Dean Stanhope on the Gospel for this day.)

II. *Invites to repentance.* How tender is the good

Shepherd! When one soul strays, His mercy follows. It is not His will that one should perish. (2 S. Pet. iii. 9.) The recovery of one is theme of praise and triumph in His presence. He will stoop from heaven, rather than that one penitent should fail to come thither. He will Himself become man, and endure human suffering that man may escape it. Can we doubt acceptance, if we will only return? "This drachma of Adam, lost[1] by the malice of the devil, and drawn down into the deep of [earthly] life, and engulphed by the many-voiced pleasures of sins, the Wisdom of God came and found. How found she, beloved? She came from heaven; she takes the earthen lamp of the body; she kindles it at the light of the Godhead; she sets it on the candlestick of the Cross; she seeks the drachma; she secures it in the fold and pasture of the Angels. But, perhaps, some of those present who have sinned since Baptism will say, 'What is it to us, if Adam was saved? how shall we find compassion? how shall we be saved, who after Baptism have committed iniquity?' To whom we say, Fear not, though such ye be; mourn not, be not troubled, despond not. God did not take care for Adam, and despise you; but if there was for him a woman that had ten drachmas, for you there is a compassionate Father, having two sons, and welcoming back the wanderer to His arms. For He is become all things to all men, that by all means He might save some."[2] (Pseudo-Chrysost. Orat. LX.)

III. *Comforts the steady and persevering in the faith.* Why is there less rejoicing over these? Because they have not been in the peril of the strayers. While in the fold, they have been safe. Prov. x. 9; Ps. xci.; S. Luke xv. 31; Ps. xxxvi. 7—10. These will comprehend the

[1] ἐκβοσκηθεῖσαν. There seems here a confusion between the ideas of the stray sheep and the lost money, which is afterwards represented as brought back to the *fold* and *pasture*.

[2] *1 Cor.* ix. 22.

joy in heaven at a sinner's return, for these shall partake it. They, amid the Angels of the Highest, shall swell the strain of grateful praise; nor will one regret cloud their joy that they are not its objects. They will rejoice with them that do rejoice; remembering that all were in strictness as sheep going astray; and even the best are those who have strayed least, and have earliest returned to the Shepherd and Bishop of their souls. (1 S. Pet. ii. 25.)

LII.

Fourth Sunday after Trinity.

Subject. "Judge not"—"condemn not."

Text. S. Luke vi. 37. "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned."

Illustrative Scriptures. 2 Sam. xii.; Ps. l.; Rom. ii.; xiv.

Parallel and Illustrative Texts. S. Matth. vii. 1; 1 Cor. iv. 3—5; S. James iv. 11, 12; v. 9.

Principal Words. κρίνετε, κριθῆτε—καταδικάζατε, καταδικασθῆτε.

Our Lord addresses the Jews in the remarkable words, S. John xii. 48. A prisoner about to be put on his trial is naturally anxious to know the law by which he will be tried, and his destiny for life, or, it may be, his life itself, be determined. We are all at present "prisoners of hope," (Zech. ix. 12;) but, in order that we may realize our great hope of release and acquittal, and of much more, in the trial day, do we take pains to acquaint ourselves with the law that shall determine our destiny? Do we take pains to fathom the full significance, to apply the full extent, of the Word which our Lord hath spoken? It would seem that many of us do not, if we may draw any inference from the neglect, almost the contempt, with which the solemn command of the text is hourly treated. Could those who really believed that in judging their neighbour they were drawing down judgment on themselves, persist in this common, yet most uncharitable and impious practice? uncharitable on the very face of it—impious, because invading a

divine prerogative, the knowledge of hearts; the attribute by which GOD Himself is competent to be the Judge of all.

To understand the text, and escape the fearful consequences of violating its awful prohibition, let us consider—

I. *What it does not mean.* It does not forbid

1. *Solemn judgment of a lawful authority in Church or State in regard to individuals.* For, "if such an interpretation were to prevail, there would be universal confusion, not only in Churches, but in States, and even in households. For, if the master may not judge the servant, the mistress her maid, the father his son, and the friend his friend, wickedness will be dominant." (S. Chrysost. Hom. xxiii. in Matthæum.)

Such judgment of the Church, however disputed in a lawless age, is plainly enjoined by precept and example. S. Matth. xvi. 17—19; xviii. 17, 18; S. John xx. 21—23; 1 Cor. v.; 2 Cor. ii. 6—11; 1 Tim. i. 20; v. 19—21; 2 Tim. iv. 2; Tit. ii. 15. (See Former Series, Outl. xxxviii. and lxxxv.) The judgments of the State are conceded on all hands, even by the Anabaptists[1] now, to be lawful, from the manifest impossibility of social existence without them. Yet they might as reasonably be disputed on the ground of the text, as judicial oaths (inconvenient things sometimes) on the ground of S. Matth. v. 34—36. It is the context which determines the true sense of both passages. Exod. xviii. 13, seqq.; Lev. xix. 15; Deut. i. 15—17; xvi. 18; 2 Chron. xix. 5, seqq.; 1 Kings iii. (See Outl. xvi.)

2. *Solemn judgments of the Church in regard to matters of belief.*

These are sometimes impeached on the ground of charity. But, from this point of view, our LORD's own

[1] "Not as if the civil or ecclesiastical magistrates might not judge malefactors and offenders, *as the Anabaptists think*, and wrest these words to countenance their error." (Bp. Beveridge, Thesaur. Theolog. on S. Matth. vii. 1.)

language is open to impeachment. S. Mark xvi. 16. The Athanasian Creed is most charitable; faithfully repeating the warnings with which the LORD has entrusted His Church. (Former Series, Outl. xlviii.) S. John iii. 36. A disbeliever of the Gospel can no more be saved *by* his morality, than a believer *in* his immorality.

3. *Formation of opinion in regard to the conduct of others, and action on that opinion.* "We are not obliged, in contradiction to plain sense, to judge well of men; accounting him for a saint, or a good man, whom we see living disorderly, or committing scandalous offences, plainly repugnant to the rules of piety, justice, or sobriety." (Barrow, Serm. xx.)

S. Matth. vii. 15—20. We are not required to trust those whose conduct proves them untrustworthy. The rules of Christian morality are laid down for our guidance, both in regard to whom we should trust, and whom we should avoid. For the intimacy of the unholy is strictly forbidden, and we must have means of knowing who these are, or we cannot avoid them. 2 Chron. xix. 1, 2; Ps. i. 1; xxvi. 4, 5; ci.; cxix. 115; Prov. i. 10; xiii. 20; Rom. xvi. 17; 1 Cor. v. 11; 2 Cor. vi. 14, seqq.; 2 Thess. iii. 6; 2 S. John x. 11.

4. *Christian reproof of sinners.* For this is a duty incumbent on private Christians, according to their positions and opportunities. Lev. xix. 17; Ecclus. xix. 13—15; S. Matth. xviii. 15; S. Luke xvii. 3; Gal. vi. 1; 2 Thess. iii. 14, 15; S. James v. 19, 20. S. Paul even reproved S. Peter, when "he was to be blamed." Gal. ii. 11.

II. *What it does mean.* It does forbid

1. *Prejudice.* Entertaining ill opinions of others, or judging their conduct unfavourably, from mere personal dislike. S. John xv. 25. The Jews were prejudiced against our LORD and the Baptist. Although these two preached but one doctrine, they preached it *in different*, almost opposite, modes. It might have

been thought, therefore, that one of these modes must have conciliated the Jews. But nothing conciliates prejudice, and objections were readily started to both. S. Matth. xi. 16—19.

2. *Intrusion.* Giving judgment on matters without our province and just controul. S. Luke xii. 14; S. John viii. 1—11. "No Judge should intrude himself into the office, or assume a judicial power without competent authority; that is, by delegation of superior power, or by voluntary reference of the parties concerned." (Barrow, ubi supra.)

3. *Forming an opinion blindly and rashly, without sufficient evidence, especially if we act on it.* Appearances often deceive. S. John vii. 24; 1 Sam. xvi. 6, 7; 2 Cor. x. 1, 7. Actions themselves may look evil, which, explained, may even be found good; how, then, should we dare to censure motives, which we cannot see? 1 Sam. i. 13—16; S. Luke xviii. 9—14. Our LORD was, what His enemies called Him, "a friend of publicans and sinners." Hence they inferred He was a sinner Himself. And to frequent such company is commonly an outward token of evil. Yet, in the present instance, the act proceeded from the abundance of divine benevolence. So again, a Pharisee concluded that our LORD was no prophet. S. Luke vii. 39. How many friendships have been ruined by this evil kind of judgment! How many rash spirits made wretched for life by one act of this kind! How many reputations wrecked! Even Jews and heathens knew better than this. S. John vii. 51; Acts xxv. 16. Yet we, under a more perfect law, constantly condemn our neighbours unheard, and on the most foolish, ungrounded, and improbable reports; depriving them of that which, next to real innocence and peace of conscience, is the most valuable of possessions. Prov. xxii. 1; Eccles. vii. 1.

4. *Putting a worse interpretation on words or motives than actions will bear out.* Charity will always put the best possible construction on motives. 1 Cor. xiii. 7. (Outl. xxi. III. 12—15.) This is the only

security against guilty judgments. Error on this side will harm none—on the other, it will harm both our neighbour and ourselves. "It is more prudent and more righteous to absolve a man of whose guilt there are probable arguments, than to condemn any man on bare suspicions." (Barrow, ubi supra.)

5. *Ascribing lawful or indifferent actions to evil motives.* This is judging the hearts of men, and assuming GOD's prerogative. 1 Cor. iv. 3—5.

6. *Passing judgment on men's acceptance with God.* Rom. xiv. 4, 5; S. Matth. xix. 30. Perhaps we ascribe to our neighbour opinions which he does not hold, or consequences which he does not deduce. The Jews pronounced the SAVIOUR not to be from GOD, because He kept not the Sabbath day: (S. John ix. 16:) that is, as they understood the precept. Again, they said of Him Who did no sin, (1 S. Pet. ii. 22,) "We *know* that this Man is a sinner!" (S. John ix. 24.) Had they heeded His words in the text, they had not committed this folly and wickedness.

7. *Regarding others' calamities as judgments from God. Considering our neighbour sinful in proportion to his affliction.* Such opinions are as false as they are wicked. Such were the conclusions of Job's "friends," who were indebted, after all, to his intercession for their own escape from actual judgment. Job xlii. 7—11. The beggar Lazarus was not afflicted for sin. S. Luke xvi. 20—22; xiii. 1—5. The people of Melita pronounced one who was a chosen vessel unto GOD, (Acts ix. 15,) a murderer. Acts xxviii. 3—6. Worst of all, the Jews esteemed the SAVIOUR Himself "stricken, smitten of GOD, and afflicted," (Isa. liii. 4,) but it was "for our transgressions," "for our iniquities."

8. *Pronouncing on the state of departed individuals.* Although it is the duty of the highest charity to proclaim the SAVIOUR's sentence, "He that believeth not shall be damned," (S. Mark xvi. 16,) we have no right *to* pronounce concerning any particular unbeliever or

heretic that his soul is lost. (See Former Series, Outl. xlviii.) It is a secret of God. Deut. xxix. 29. What is revealed is for our warning, and for our practice, not for unhallowed speculation. It is quite right to say, 1 S. John iii. 15; but we have no right to say that any particular murderer is certainly lost. This is the error of those who censure our beautiful Burial Service for expressing a hope of the salvation of the departed.

III. *What it denounces.* Our own judgments of others will be the measure of God's judgments on ourselves. "He that is forward and prone to censure, who is rigorous and severe in judging others, deserveth no favours, nor can reasonably pretend thereto." (Barrow, ubi supra.) How many will arise pure in the Blood of the Lamb, who had been under uncharitable imputations, surmises, suspicions, jealousies! Stand forth now, accusers, and repeat your accusations! Ye cannot! terror and confusion have seized you, and ye are yourselves suppliants for that mercy which ye so long denied your brethren! Hear your sentence, "With the same measure that ye mete withal, it shall be measured to you again." (S. Luke vi. 38;) S. James ii. 13. Most equitable, but most intolerable doom! Gen. iv. 13. Yet the unmerciful must bear it—and for ever! But suppose his judgment has been true. The case is not altered: his own heart, not his neighbour's, will decide the cause. Rom. ii. 3. Say not, "I did not the same." Perhaps thy neighbour was a thief, and thou wert a slanderer. S. James ii. 10, 11. Still thou wert a sinner judging sinners; the measure thou hast meted shall be meted to thee.

S. James iv. 11, 12. Reprove the sinner, if you will; reclaim, convert, strengthen him. Gal. vi. 1. But he that is without sin is alone permitted to cast a stone. (S. John viii. 7;) 1 Cor. xi. 31. If we would but diligently set to work to mend our faults, instead of censuring our brothers', how blessed for us! Then might we indeed in confidence put up the prayer, Ps. cxliii. 2.

LIII.

Fifth Sunday after Trinity.

Subject. Saul and the Amalekites.[1]

Text. 1 Sam. xv. 22. "Hath the LORD as great delight in burnt-offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Illustrative Scripture. 1 Sam. xxx.

Illustrative Texts. Exod. xvii. 8, seqq.; Numb. xiv. 43—45; Judg. iii. 13; vi. 3; 1 Chron. iv. 43; Ps. lxxxiii. 7. Other texts occur in the course of the Outline.

Principal Word. יבש

WE have here a most important question answered on authority no less than that of the HOLY SPIRIT Himself. Question and answer will be best understood by understanding the Lesson of the day, which records them.

The Canaanites knew that the Israelites were under the miraculous guidance of GOD in their advance upon Canaan. Josh. ii. 9—11. It is impossible therefore to suppose that the Amalekites, who were so much nearer to the march of the Israelite host, could be ignorant of its mission and its Leader. Yet did they go out of their way to oppose Israel, and that in a cowardly and treacherous manner, without the excuse of the Canaanites, self-defence; for there was no commission against Amalek, and the nation might have

[1] This subject has affinity with that of Outline xlix., and may also be illustrated from the sources referred to in the note to the *latter* subject, especially from Graves on the Pentateuch.

stood still unmolested, and beheld the glory of the LORD. This was an open Θεομαχία, and from that moment the extermination of Amalek was decreed. Exod. xvii. 14—16; Numb. xxiv. 20; Deut. xxv. 17—19.

But why was this judgment deferred four hundred years, when the offenders had been long dead? The *nation* was not dead, and could only be punished in this life: (Outl. xlix. I., and references:) and "the constitution of nature is such that delay of punishment is no sort nor degree of presumption of final impunity." (Bp. Butler's Analogy, I. 2.) Hence we deprecate in the Litany visitation of the sins of our forefathers. Dan. ix. But national punishments are not inflicted except when the punished generation is sinful. The Amalekites in Saul's time were sinners, emphatically. 1 Sam. xv. 18. And their sins were directly connected with that of their forefathers; they were its result, completion, and culmination. What was to be expected from the descendants of a generation which had committed such deliberate profanity? They took every opportunity of harassing the chosen people, till they fell from one wickedness to another; and the measure of their iniquity was full in the days of Saul. GOD had accordingly determined that their existence should no longer contaminate the earth. And, that His people might be taught to avoid and abhor such sinfulness, and show that they were not actuated by motives of conquest or plunder, they were commanded not only to destroy every individual of the guilty nation, but all that belonged to it, as a defilement from which the chosen people were to keep themselves pure.

Saul was charged with the execution of this commission. This he could not doubt: for Samuel, through whom he received it, had proved his prophetic claim by miracle. 1 Sam. ix.; x.; xii. 17, 18. When once the command of GOD is clear, there is no al*ternative but entire* obedience. Saul, however,

thought, or pretended to think, that a partial obedience would be sufficient, and indeed be accepted as entire; and seems to have taken credit for having done even something more. The command was to exterminate, not to sacrifice. But Saul, like Aaron and Pilate, and later rulers, yielded to the pressure of an ignorant and imperious multitude (v. 24) and then defended his conduct by pretending to have improved on his instructions: calling his partial obedience a higher act of religion, and even devotion, than the entire obedience which his LORD required. 1 Sam. xv. 20, 21. "His heart knew that his tongue was as false as his hands had been; and if his heart had not been more false than either of them, neither of them had been so gross in their falsehood." (Bp. Hall's Contemplations on the Old Test., xiii. 1.) This conduct drew down on him the reproof in the text, and final destruction. 1 Sam. xxviii. 18. Hence, we infer that—

I. *The only acceptable obedience is that which fulfils the Divine Will exactly.*

The commandments of GOD are not grievous, (1 S. John v. 3,) but human corruption often regards them as such. Few, indeed, would imitate the audacity of Amalek, and avowedly array themselves against GOD; but very many, like Saul, persuade themselves and others that they may make slight deviations, as they call them, from the straight path of obedience; and that, by so doing, they may even more faithfully fulfil the commandments of GOD. Most strange delusion! But GOD will abominate their offering. Ps. l.; li. 16, 17; Isa. i. 11—20; lix. 1—4; Jer. vii. 22, 23. "What difference was there between slaughter and sacrifice, but obedience? To sacrifice disobediently is wilfully to mock GOD in honouring Him." (Bp. Hall, ubi supra.) He will not share His honour with man's vain imaginations. Burnt-offerings and sacrifices were required by the Law, as the Eucharistic *Sacrifice* is by the Gospel. Prayer, too, is regarded

as a sacrifice under both Covenants; but these things will not sanctify sin; nay, they then become sins themselves. S. John xiii. 27; Prov. xv. 8; xxviii. 9. "Disobedience turns everything to sin." (Bishop Beveridge, Thesaur. Theolog. on Zeph. iii. 2.) "Rebellion is the sin of divination;"[1] it is equally distrust and disbelief of God; and "stubbornness is iniquity and Teraphim;" the setting up of an image to represent the Most High is not more offensive to Him than the setting up the imagination of wilful man against the clear revelation of the Divine Will. Nothing can sanctify this; this will profane everything. Punctilious and minute performance of outward religious duties may impose on others, and even ourselves; but God will not accept them apart from the fulfilment of His clearly revealed Will. S. Matth. xxiii. 23. We may regard some sins with indifference or dislike, while there are others which we commit with pleasure; what is "vile and refuse," the sin which we abhor, or, at least, do not care to commit, the disposition which is alien from our nature, that we can "destroy utterly." But "the chief of the things which should have been utterly destroyed," the dear and bosom sins to which habit or nature attaches us, these we find excuse to spare, though the command is as positive against them as against the rest. Most unhappy indeed, if we blindly persuade ourselves that we retain these abominations for the glory of Him Who has commanded their extirpation!

II. *We may not so perform any one duty as to neglect others.*

A partial obedience, to all persons, and at all times,

[1] כַּף. There is no equivalent of *as* in the original. With the Law of God in his possession, (Deut. xvii. 18,) and with other means of ascertaining the divine Will, (*afterwards* withholden, on account of his sins, this sin amongst others, 1 Sam. xxviii. 6,) recourse by Saul to professing diviners would have been a flagrant act of impiety. God, by Samuel, here declares that his open violation of a *distinct command* was no less impious.

is easier than a total. Some take great pleasure in devotion, and persuade themselves that they have "fulfilled the commandment of the LORD," by addiction to prayer and the services of the Church, while neglecting the equally imperative duties of their households, callings, or of active life. This is only a half obedience, since "not slothful in business" is as much a rule of the Gospel as "fervent in spirit," and both together are "serving the LORD." (Outl. xiv.) Others find little pleasure in Divine Communion, but are active and laborious in their callings, and even willing (because they find self-gratification in the work) to sacrifice time and toil to the good of their neighbours. This, again, is only a half obedience to the command. Such, too, is theirs who are exact in all the demands of public devotion, *except the greatest* —the Holy Eucharist—which they neglect entirely. None of these can say with truth, "I have obeyed the voice of the LORD." "We are all too apt, like Saul, to mistake a part for the whole of our duty, and even to pride ourselves in such a partial obedience, as if it was uniform and complete." (Wogan on this Lesson.)

III. "*The fear of man bringeth a snare.*" (Prov. xxix. 25.)

Into that snare Saul fell. There is none more common, or more deadly. From the peasant boy who is laughed out of honesty or sobriety by profligate companions, to the ruler or statesman who commits some enormous wrong to gratify popular clamour, all ages and all classes are open to it. Yet there is no sin threatened with direr consequences than this same fear of man. Exod. xxiii. 2; S. Matth. xiv. 27. Nor is there any against which we have higher promises. Isa. li. 12. It was their resistance to this sin that brought glory to the holy Martyrs. Acts iv. 19; v. 29; Heb. xi. 23, 27.

IV. *We should consider what have been the special sins of our forefathers, and avoid them.*

On this principle, Christian rulers formerly directed

certain days to be observed by the nation in commemoration of certain historical events—especially the anniversary of that great and heinous national wickedness, the murder of King Charles I. The obliteration of such services does not compromise individuals, *except they compromise themselves in respect of the memory which they personally owe to such dispensations.* The blood of a murdered king may be visited on this generation, *if the generation is imbued with the principles which shed it*;[1] as the sin of the Jews is visited to this day in their expulsion from their own country, and their sufferings in others. S. Matth. xxvii. 25. Insubordination, heresy, schism, lawlessness, may not only be visited *now*, but may be the fruit, and bring the punishment, of what was done *then.* We may say we would not have been partakers in that sin; but, if we cherish the principles which led to it, we deceive ourselves in that belief. S. Matth. xxiii. 29—32. If we regard that deed with complacency, we are not far from the guilt of its perpetrators.

God hath sent us all on an expedition (בְּדֶרֶךְ 1 Sam. xv. 18) against His enemies. The way is the Lord Jesus; (S. John xiv. 6; Heb. ix. 8;) but, however firmly we may believe in His Omnipotence to save, and His exclusive title to be Saviour, this will avail us nothing, if we obey not, to the best of our power, the terms on which He dispenses this salvation. No other course, however apparently right or pleasant, can lead to ought but confusion and perdition; while this, whatever courage and stability may be required to tread it, will be found, amidst all its difficulties, a way of pleasantness and a path of peace, infallibly conducting to glory and to God.

[1] Those who feel this (and it seems difficult for any careful and thoughtful student of Holy Scripture to feel otherwise) would do well, on that day, to use in private the collects of the repudiated service, which strongly recognize this doctrine, and to apply it.

LIV.

Sixth Sunday after Trinity.

Subject. Gospel righteousness.

Text. S. Matth. v. 20. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees,[1] ye shall in no case enter into the kingdom of heaven."

Illustrative Scriptures. The whole Sermon on the Mount may be thus considered; also S. Matth. xv. 1—20; xxiii.; S. Mark vii. 1—23; S. Luke vii. 30, 36, seqq.; xi. 37, seqq.; S. John v.; vii.—x.

Illustrative Texts. S. Matth. xvi. 6, 12; S. Mark xii. 38—40; S. Luke xviii. 9, 14.

Principal Words. *περισσεύσῃ—δικαιοσύνη—γραμματέων—Φαρισαίων.*

We are told that, at the end of this wonderful and divine Discourse on the Mount, "the people were astonished (*ἐξεπλήσσοντο*) at His doctrine." No part of the whole discourse, perhaps, produced so much astonishment as the text. No doubt the auditory expected to enter into the kingdom of heaven; that, they were persuaded, was their right, as the children of Abraham. But as to approaching the righteousness of the Scribes and Pharisees, the idea had not crossed their minds. They might as well have aspired to the

[1] Our Lord is, of course, herein speaking of classes, not of individuals. The profession of the Scribes was even favourable to religion, although few of them so applied it. Some, however, did. S. Matth. viii. 19; S. Mark xii. 28—34. The Pharisaic tenets were, it is true, not equally calculated to foster piety; yet there were sincere individuals among those who held them. S. John iii. 1, 2; Acts v. 34—39; xxvi. 5.

holiness of the Angels. The Scribes—those great and learned expositors of the Law—the Pharisees—those scrupulous fulfillers of all its most minute requirements, and who found it not holy enough till they had improved it with their holier additions—how was ordinary man to attain to the greatness of these? That none should enter the kingdom of heaven with a lower righteousness than that of these, was preposterous—an impossible requirement, not to be admitted for a moment. What then must have been the "astonishment" of our LORD'S hearers, when He told them that this superlative righteousness would not *suffice* to bring them into the heavenly kingdom, but that their righteousness must *exceed* it!

As therefore we have a measure of righteousness set before us, not to be attained, but exceeded, it is of the first importance that we should know what this measure is. We may observe then that the righteousness of the Scribes and Pharisees was

I. *Heartless.* It was merely external. They could talk finely, but cared not to practise their own precepts. S. Matth. xxiii. 3, 4; S. James i. 22, 25. The love of GOD, the soul of religion, was not there. The love of their neighbour was understood to include only Jews, and even those were selected. No doubt there was an outward correctness of conduct and demeanour; but it was outward only; it had no root, no abode, in the heart. If then, our righteousness is to exceed that of the Scribes and Pharisees, it must be rooted in the heart. Rom. x. 10. If truly so, the life will exhibit it. But no external righteousness, however exact, will avail without this.

II. *Ostentatious.* S. Matth. xxiii. 5. The commandments of GOD are of equal obligation, though not of equal importance; the Scribes and Pharisees punctiliously (Acts xxvi. 5) performed all those which could gain them the applause and admiration of men, while they neglected others of vastly greater importance, which *could bring them* no popularity. S. Matth.

xxiii. 5, 23. Public worship is an important duty; but they performed it constantly, not because it was important, but because it was public. Even private prayer was dragged by them into publicity, and their private fasts were paraded before the public eye. S. Matth. vi. 5, 16. Their alms to the poor were distributed in public; S. Matth. vi. 2. The maintenance, however, of their infirm or needy parents or relations would bring them no honour among men, and be besides a burden to themselves; they therefore devised a plan whereby they might not only dispense with this unwelcome duty, but make their very negligence increase their reputation for devotion. They vowed what their parents should have enjoyed to the treasury of the Temple; and had maxims whereby a vow so taken might be afterwards evaded. S. Matth. xv. 4; xxiii. 16, 18.

If our righteousness is to exceed this, the love of God, not the praise of men, is the object we must seek. S. John v. 44. The Scribes and Pharisees might have been all they were without believing in a God at all. We can no more seek the praise of men and the praise of God as ultimate motives, than we can serve God and mammon.

III. *Niggard.* The Scribes and Pharisees looked into the Law of God, not so much to see what was to be done, as what they might safely leave undone. It is true they affected to do more than the rest of their countrymen; but it was affectation only. They never considered the spirituality of the Law, or desired to consider it. They would not worship idols, but their heart went after their covetousness; (Ezek. xxxiii. 31;) they would not utter the divine Name, but they would swear by objects which involved it, and did not hesitate even to commit perjury in so doing. (See II.) They observed the Sabbath with rigid formality, yet would not hesitate on that day to condemn the innocent. (S. Matth. xii. 7.) They evaded the Fifth Commandment. *(II.)* By rancour, impurity, fraud, (S. Mark xii. 40,)

falsehood, covetousness, (their darling vice, S. Luke xvi. 14,) they violated all the rest. They "obeyed the Commandments of God in the letter, not in the spirit: they minded what God spake, but not what He intended; they were busy in the outward work of the hand, but incurious of the affections and choice of the heart." (Bp. Jeremy Taylor, Supplement of the "Ἐνιαυτὸς," Serm. I. A full and admirable discourse, by all means to be studied for this subject.) A youth of their school, but self-deceived, (S. Mark x. 17—22,) imagined he had really kept all the Commandments, because he had fulfilled them in the letter. But the essence of them all (S. Matth. xxii. 35—40) he had neglected.

Let us, brethren, take heed how we understand the Commandments of God, and dread lest we offend in regard to their spirituality. (Former Series, Outl. liv.) Many who will not murder, will hate; many who will not commit adultery, will admit impurity; many who will not steal, will defraud; many who will not lie, will spread uncharitable reports; many who will not covet, will be discontented. All such exceed not the righteousness of the Scribes and Pharisees.

IV. *Incomplete.* Notwithstanding the Pharisaic boast of superior fulfilment of the Law, the Pharisee actually fell short of its *literal* fulfilment. There were plain duties, weighty matters, which he studiously left undone. The *murder* of our blessed Lord, the subornation of *false witnesses*, are conspicuous proofs. It is certain that the Law cannot be fulfilled spiritually if it is not first fulfilled literally. Nor can we make up for the omission of one duty by the most diligent performance of any other.

V. *Boastful.* The Scribes and Pharisees trusted in themselves that they were righteous, and despised others. (S. Luke xviii. 9.) Those who were not of their body they contemned and abhorred, as unholy. Isa. lxv. 5. The name of Pharisee indicated that he was a *separatist*, S. Jude 19. Their very prayers (so-

called) were self-glorification. If we would exceed their righteousness, we must take our place with the humble publican in the parable.

VI. *Presumptuous.* The Scribes and Pharisees took upon them to add to the Commandments, and thereby neutralized them. S. Mark vii. 13. To "Thou shalt love thy neighbour" they added "and hate thine enemy." And then they had their arbitrary definitions of the word "enemy;" Samaritans and Gentiles coming, of course, under that description. Deut. iv. 2; Prov. xxx. 5, 6. (See Former Series, Outl. lxi.)

VII. *False.* It was sought in self, where it can never be. Rom. ix. 31—33; x. 3. "The LORD our righteousness" (Jer. xxiii. 6) was Himself present in the flesh, and they rejected Him. If our righteousness is to exceed theirs, it must be the righteousness which is of GOD by a living faith. S. James ii. 20. Our best works are too imperfect to justify. The blood of CHRIST, accepted by faith, applied in the Sacraments, alone can accomplish the work.

VIII. *Hypocritical.* S. Luke xii. 1. "Hypocrites" is the appellation which our LORD employs throughout His eloquent denunciation in S. Matth. xxiii. After all, the Scribes and Pharisees, then, were not even sincere in their defective righteousness. It was all a mere cloak to cover their wickedness.

Beware, brethren, of the leaven of the Pharisees, which is hypocrisy! it is vain as it is guilty: for there is nothing covered which shall not be revealed, nor hid which shall not be known. (S. Luke xii. 1, 2;) Job viii. 13; xx. 5; xxvii. 8. It is also a sin difficult to escape, because people often impose on themselves as well as others, and are really other than they believe. "Even although we may be free from other faults, to be without the stain of hypocrisy is the privilege of few, or none." (S. Jerome, Dialog. adv. Pelagianos, ii.)

Such is the righteousness which we are commanded to *exceed.* What, if we *fall short* of it? The Scribes and Pharisees certainly studied the Holy Scriptures.

Do we likewise? They undoubtedly were exact in their attendance in the house, and in the services, of GOD. Do we forsake these, or, at best, attend them irregularly? They were scrupulously careful in the payment of the smallest dues. Are we equally strict and diligent in the fulfilment of our various obligations? Rom. xiii. 7. They heeded, at least outwardly, the letter of the Law. We cannot be accepted with less. Their outward conduct was moral, sober, orderly. If more than this be required for the kingdom of heaven, it will not be attained by less. "They did well, and we must do better; their houses were marble, but our roofs must be gilded, and fuller of glory." (Bp. Jeremy Taylor, ubi supra.)

And, if this be less than the least righteousness which CHRIST will accept, what shall we say of those who seek after no righteousness at all? Ps. cxix. 53. Let us fear for ourselves; compare our consciences and our Bibles, lest we fail of the promised rest. Heb. iv. 1. Let us not desist from prayer and searching of heart till that prophecy be fulfilled in us, Isa. xxxii. 17. For the righteous shall enter into life eternal. S. Matth. xxv. 46.

LV.

Seventh Sunday after Trinity.

Subject. David and the Gibeonites.

Text. 2 Sam. xxi. 1. "Then there was a famine in the days of David, three years, year after year: and David inquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites."

[The only illustrative portions of Scripture occur in the Outline.]

Principal Words. וַיְבַקֵּשׁ דָּוִד אֶת פְּנֵי יְהוָה.

THE transaction recorded in the text has been a stumblingblock to some. It has been hence inferred,

1. That we may be subject to the wrath of GOD while living in His faith and fear.

2. That we are never safe from judgments on account of the sins of former generations, of which we know nothing.

But for neither of these apprehensions is there the smallest ground. It is true that sins are visited on posterity. The spendthrift entails want, the drunkard or debauchee disease, on his family. But then these chastisements never overstep the present life. In the future world every man shall bear his own burden. (Gal. vi. 5;) Jer. xxxi. 29, 30; Ezek. xviii. 19, 20. The transaction recorded in this chapter, however, does not seem to bear any analogy to hereditary visitations, as commonly understood.

The history of Saul's cruelty is obscure. It is nowhere recorded, and only here alluded to. It is not comprised in the massacre at Nob, (1 Sam. xxii. 19,)

though, doubtless, many Gibeonites perished then: for that was not an act of public zeal, (2 Sam. xxi. 2,) but of private revenge; neither did it extend to all the coasts of Israel. (Ibid. 5.) What the deed was, we know not, and therefore can form no opinion upon it. But, whatever it was, Saul's descendants, no less than himself, appear to have taken part in it. None were so likely. And indeed they are called "his bloody house." Mephibosheth, though spared on another account, was, in all probability, innocent. His quiet, easy disposition, and personal infirmity, point that way. 2 Sam. xix. 26, 30. Moreover, though God inflicts hereditary punishments in the course of His providence, He delegates no such power to human magistrates. Deut. xxiv. 16; 2 Kings xiv. 5, 6.

It appears then that Saul, and some of his descendants, had cruelly persecuted an inoffensive and useful body of men, and had at the same time made the nation party to their guilt, by breaking a national compact, Josh. ix.; if, indeed, they were not actually stimulated by the nation; since Saul appears, as in his conduct towards the Amalekites, to have "feared the people," as he acted from "zeal to the children of Israel and Judah." It was then a national sin, and for it a national visitation was inflicted. For three years prince and people alike seem to have disregarded the chastisement, and that in a condition of society where a special providence was ordinary. They had the means of learning the cause and the remedy, but they shrank from employing them, because they could not but know that the cause was sin, and the remedy would be painful. "Most strange!" we say. Yet it is only what is daily taking place in our own hearts. Who has not known affliction? or, if severer trials have been withholden, are there none who have not known, even "year after year," an emptiness, a dissatisfaction, a want of somewhat on which the soul might feed, a destitution of spirit, which may well be called famine? *How have* we acted? Has it never

occurred to us that the all-merciful God would never thus afflict without cause? Have we sought the cause, inquired wherein we needed correction, saying with the prophet, Lam. iii. 40—42? or with the patriarch, Job x. 2? Or have we inquired of the Lord by prayer, by consultation of Holy Scripture,[1] by taking counsel, if needful, of a spiritual guide? "If God will have prophets to have recourse unto the priests for the notice of His will, how much more must the people? Even those that are inwardest with God must have use of the ephod." (Bp. Hall, Contempl. on the Old Test., xvi. 5.)[2] David, all inspired Prophet as he was, received no light on the subject of the scourge, till he had consulted God in the appointed way. Much less can we expect illumination, if we seek not the light which God has given us. Have we not, rather than seek to Him, met earthly tribulations with earthly expedients? We know where relief, if anywhere, is to be found; yet we hesitate to make inquiry. We follow devices which have repeatedly deluded us, but are careless of the instruction that cannot deceive. Prayer and Holy Scripture, those blessed means for attaining to the knowledge of the Almighty, are the only objects for which we cannot furnish a willing heart and a ready mind. We hear in vain the pathetic remonstrance, Isa. lv. 2. Famishing as we are, there is yet no hunger and thirst after righteousness; or we should be filled. S. Matth. v. 6. We prefer the dreadful famine ourselves have chosen. Amos viii. 11, 12.

From the history before us we learn

[1] The "principal words" have special reference to consulting the Divine Oracle; the nearest approach to which now is the study of Holy Scripture. Acts vii. 38; Rom. iii. 2; Heb. v. 12; 1 S. Pet. iv. 11. "In N. T. λόγιον legitur tantùm in plurali, et quidem usurpatur de Scripturâ Sacrâ V. T. et quæ in eâ continentur dogmatibus et mandatis divinis." (Schleusn. voc. λόγιον.)

[2] According to Josephus, the response was given by the prophets, (Antiqq. Judd. iii. 12,) but, as David was himself a prophet, this is not likely.

I. *The divine conduct while we continue in this state.* David inquired not of the LORD—the scourge, therefore, continued to desolate the land. GOD comes not to our relief till we have inquired—done some act of faith—of dependence on His power—homage to His sovereignty. S. John v. 40. One sin, carelessness, unbelief, separates us from our GOD, (Isa. lix. 1, 2,) and His chastisements affect us no more than His blessings.

II. *The divine conduct when we abandon this state.* Though David had allowed three years to pass without seeking to GOD, GOD was no sooner sought than He answered. And shall He not the rather answer if the inquiry be made early? S. Luke xviii. 7, 8; S. James i. 5.

III. *The practical conclusions from the two foregoing considerations.*

1. *That we should promptly seek to God.* Say not wickedly, "If GOD be thus merciful, we may wait." No,—1 S. Pet. iv. 3. We have already tried the divine forbearance. What can we obtain by waiting? Only continuance of suffering. Had David inquired at the beginning of the first year instead of the end of the third, what suffering had been escaped! So a late repentance, or late return, must involve proportionate misery. It will be far more difficult—far more painful. The further we have wandered, the further we have to travel back; the more time we have lost, the less we have for our work; the more strength we have spent, the weaker we are for labour, and the less readily we find the homeward way. Every sin sharpens and weightens the daily cross we are to bear through life. What must have been David's feeling all his days, as he remembered how he had permitted those three years of misery and sin to accumulate their treasure of wrath, when mercy might have been had for the seeking? Such must be the lifelong sorrow of every Christian, when he awakes to the sense of accumulated sin, with no power to undo

what has been done. "I entreat you, dearest brethren, if any of you, through human frailty, overcome by the cunning of the devil, and involved in ruinous sins, has, as the Apostle speaks,[1] destroyed the temple of God in his body, let him not despair of the mercy of God, but let him quickly arise from the evil of his iniquity, lest by habit of sinning he bury himself in his own ruin. For not he who has sinned, but he who has persevered in sin, will be hateful and abominable to God." (S. August. Serm. lviii.)

2. *That we should testify our sincerity by a prompt obedience.* It is vain to ask counsel of God, if we mean not to abide by His counsel given. Jer. xlii.; xliii.; Ezek. xx. Those sins, habits, pursuits, propensities, which the Holy Spirit shows to be hurtful to the soul, must, like the ungodly progeny of Saul, be sacrificed without mercy. Then indeed we may plead the merits of Christ—then God may be entreated for the land.

IV. *That those only walk surely who walk uprightly.* (Prov. x. 9.)

God will avenge His saints, however humble or despised. Deut. xxxii. 43. The murderers here were the sons of a king, and, as they thought, above accountability for their conduct. The murdered were "hewers of wood and drawers of water," Gentiles of a hated race, utterly despised by the haughty "stock of Abraham," without a friend to lift an arm in their defence, or even shed a tear over their dishonoured corpses. They were merely tolerated in existence on account of a rash covenant. But then, they were—the servants of God!—menials, certainly, the very lowest menials—but menials in the courts of the Most High! and this set them above the loftiest kings who acknowledged no such service: the guilty prince's blood must flow for that of the innocent Gibeonite. "There can be no peace where blood cries unheard, unregarded." (Bp. Hall, ubi supra.) Earthly exalta-

[1] 1 Cor. vi. 19.

tion will not protect sin or sinners: triumph will be succeeded by reckoning: but GOD defends the pure and lowly in heart, and reproves even kings for their sakes. (Ps. cv. 14, 15.) Take the wise resolution of David, Ps. lxxxiv. 10. The servant of GOD is ultimately safe—however low his station in the Church, however suffering his lot in the world. On worldly prosperity he must not count; of this he will commonly fail; but on the love of his SAVIOUR he may—a love evinced by the highest of proofs, and extending to redress all the sorrows and vexations of the world with infinite compensation. To the oppressor of His Church He speaks, Acts ix. 4. To the refresher of His saints He says, S. Matth. xxv. 40. Wait patiently, meekly, submissively, and all will be well. He reserves to Himself the time: He bestows on His Church the eternity.

LVI.

Eighth Sunday after Trinity.

Subject. Witness of the Spirit of God with the spirit of man.

Text. Rom. viii. 16. "The Spirit itself beareth witness with our spirit that we are the children of God."

Illustrative Texts. Rom. ii. 15; ix. 1; 2 Cor. i. 12; 1 Tim. i. 19; Heb. x. 22; 1 S. John iii. 20, 21. But abundant texts for this Outline will be found not only in the Outline itself, but in those for the Whitsun Season, in this and the former Series. Indeed the operations of the Holy Spirit are almost the substance of the sacred Volume.

Principal Words. πνεῦμα—συμμαρτυρεῖ—τέκνα Θεοῦ.

We were made "children of God" at Baptism. But have we continued so, and are we so now? obedient children, not fashioning ourselves according to the former lusts in our ignorance? (1 S. Pet. i. 14.) This is a very momentous inquiry, but often very erroneously and unscripturally conducted. Some expect a kind of extraordinary afflatus and "assurance" to convey the witness of the Spirit; and, while conscientiously labouring to obey their heavenly Father, are melancholy and desponding, because they do not experience any emotion of this kind. Others imagine themselves subjects of this inspiration, and conceiving themselves, accordingly, certain of salvation, have become heedless of their walk, and, not uncommonly, presumptuous sinners. While others, again, although living conscientiously, have yet acquiesced in a kind of *evidence* nowhere promised in the Bible, and, while *they* were entitled to the real witness of the Spirit,

have taken up with what was dangerous and untrue, and thus parted with that cautious watchfulness which was necessary to maintain their position. Outline xliv. I.

Some baptized persons live so unholily that they bring discredit on the Sacrament itself. They cannot, it is said, have received the Spirit. But the Spirit *forces* no man to be holy; He only *guides* into all truth. (S. John xvi. 13.) A man may not follow His guidance; and, while he is in that state, his Baptism is a seal of condemnation. Our LORD does not say that every one born of water and the Spirit shall enter into His kingdom. 1 S. Pet. iii. 21. Baptism is necessary in order to grace, grace in order to holiness. Baptism makes us children of GOD, but it does not keep us so. The newborn infant must be fed and cherished; and the newborn soul must also have supplies of the Spirit duly and perpetually administered. The baptized Christian may waste his patrimony of grace, and, like the prodigal, though a son, be no more worthy to be accounted such by his heavenly FATHER. Wilful sin makes the child of GOD a child of the devil. 1 S. John iii. 10. Baptism makes us heirs, but sin disinherits us. Baptism is a covenant; and must be kept by one party in order to have a claim on the other. If we keep not our engagement, we release GOD from His.

How then are we to know that we remain GOD's children? The text answers this question. It shows us that we are not to look for any miraculous or inspired "assurance," which would be the witness of the Spirit alone. The witness which we are to seek is one in which our spirits concur with Him. "Our spirit" here means our conscience. 1 Cor. ii. 11. This might be stifled by self-deceit. S. Paul's conscience approved his conduct while he was persecuting the Church of GOD. (Acts xxvi. 9.) Therefore the testimony of conscience is not to be taken by itself, but the Spirit, whose witness is truth, must concur. (1 S. John *iii. 10.*) The Spirit witnesses, in Holy

Scripture, the character of the children of GOD. The inquirer must lay this character beside his own as conscience depicts it. But the rule, though itself clear, is liable to be obscured by prejudice and passion. Therefore the serious and earnest inquirer will pray for the special grace of the Spirit to prosper his inquiry, and protect it from delusion. And this prayer, he knows, will be granted. S. Luke xi. 13. When, therefore, he has offered that prayer, he knows that he has grace enough to set about his inquiry safely. The HOLY SPIRIT does not reveal his state to him by inspiration, but enables him to search it, rescues him from deceits, enlightens his reason, purifies his inclinations, brings his past life and reading to remembrance, and thus bears witness with his spirit, either that he is a child of GOD, or that he needs renewal before he can return to that state. He can only distinguish the suggestions of the HOLY SPIRIT from his own thoughts by their holiness. Whatever discovers sin, teaches and inclines to duty, draws his affections Godward, he may properly conclude to be the work of the Spirit. Beyond this he cannot know. S. John iii. 8; Eccles. xi. 5.[1] We judge the existence of the invisible wind by its effects; that of the invisible Spirit must be inferred likewise. "The evidence of the Spirit is not any secret inspiration, or any assurance conveyed to the mind of the faithful; but it is the evidence of works such as by the Spirit we perform; and therefore the only sign of sanctification is holiness; and the only mark of grace is to obey from the heart the Word of GOD; and therefore they err, not knowing the Scriptures, who from this," [the text,] "or like passages, imagine that the Spirit ever gives, or was ever designed to give, inward assurance or certainty to men of their final estate." (Bp. Sherlock, Disc. viii.)

[1] The identity of רוּחַ, πνεῦμα, with *wind* and *spirit* both, *gives a force* to these texts which is lost in the translations.

Now the testimony of the Spirit concerning the children of GOD is that they are,

I. *Loving and forgiving.* S. Matth. v. 44, 45. Here then we are taught that if we have in us any particle of resentment, revenge, or unkindness, we are no children of GOD. Nor is this enough; we must have beneficence as well as benevolence, and return good for evil. Rom. xii. 10—21.

II. *Peacemakers.* S. Matth. v. 9; Rom. xii. 18. It is not enough to be peaceful ourselves, we must diffuse an atmosphere of peace around us. Negatively, we must cautiously abstain from idle tattling, and carefully avoid circulating unnecessarily reports of others, even when undoubtedly true. Positively, we must do everything in our power to promote peace, kindness, and unity among those with whom we are in intercourse.

III. *Believers.* S. John i. 12; Gal. iii. 26. Faith in CHRIST, in all that He is, and all that He has done, —His Godhead, Incarnation, Humanity, Atonement, Passion, Resurrection, Ascension, Intercession, is necessary as a qualification for Baptism, whereby we are engrafted into Him, and, being members of the SON of GOD, become GOD'S children, 1 S. John v. 10; and such, by continuing in faith, we remain.

IV. *Obedient.* Rom. viii. 1, 4, 14; 1 S. Pet. i. 14; 1 S. John iii. 9, 10; v. 18; Gal. v. 16, 25; Rev. xxi. 7. If we can *truly* say, with the young ruler, S. Matth. xix. 20, and can add the "one thing," devotion of all to CHRIST'S service, we are "perfect." (Ver. 21.)

If conscience, enlightened through prayer, gives a satisfactory response on these heads, we have a comforting testimony of our sonship; if not, we must, like the prodigal son, without delay, seek back to our FATHER. We must not be disheartened and dispirited on account of lingering evil inclinations. Do we follow them out, or do we mortify them? Do we suffer them to prevail, *or do we* master them, day by day?

If we do, notwithstanding temptations, we are the children of God. The Son Himself was tempted, as we are, Heb. iv. 15, but He was without sin in temptation; and this we must strive, by His help, to be. Heb. ii. 18.

A great inquiry this! It is scarcely too much to fear that we may not have made it, or have made it very inefficiently. And we might as well neglect it altogether as seek an answer where none is warranted. Let not the sincere believer perplex himself with idle fears, because he does not find within him a supernatural assurance of pardon which he has no right to expect, and will never receive. Let not the presumptuous sinner strengthen himself in sin by the vain notion that he has from the Spirit an infallible testimony of his final salvation. Enlightened conscience, in harmony with an enlightened knowledge of God's Word, is the sole trustworthy testimony.

But it is said, "When a sinner is pardoned, are not all his sins pardoned?" Assuredly, or there would be no pardon at all. But one sin unrepented of is one sin unpardoned; hence repentance must be both particular and universal. But a pardoned man may fall into unrepented sin; and then he is no child of God. A prince might grant a general amnesty for the past; he could not be expected to grant prospective immunity. This would not be mercy, but encouragement of vice. New sin requires new pardon, and with less hope of it. But no man is so pardoned that he can never fall again. Ezek. xviii. 24; 1 Cor. ix. 27; 1 S. Pet. ii. 20, 21. And every day spent in sin makes the witness of the Spirit fainter within us. "To be in a state of grace is to be heir of salvation; but an heir may be defeated, if by any after act he incapacitates himself to inherit. In a word, a state of grace may be lost; he that is the child of God, may cease to be the child of God; and, therefore, being certain and confident that you are now in a state of grace, cannot make you certain of your salvation; but

you must still 'work out your salvation with fear and trembling.'"[1] (Bp. Sherlock, ubi supra.) While in us, the Spirit is always witnessing—for us, or against us. We do not like Him to witness against us; yet we love our sins or ease too well to let Him witness for us; and thus we provoke Him not to witness at all, and obtain a brief and hollow peace at the expense of salvation. Every witness of the Spirit which we reject is a new witness against us, and the more we reject His witness now, the heavier it will be hereafter. Let these considerations teach us not only to seek the witness of the Spirit to assist and purify the witnesses of our own spirits, but also to look diligently lest we fall from the grace of GOD; (Heb. xii. 15, Greek;) that thus, pressing forward towards the mark for the prize of our high calling, (Phil. iii. 14,) we may come to the eternal rest which the LORD has bought with His Blood, and made the property of His children. Heb. iv. 1. For "the Highest is the Champion and Protector of those who in pure conscience worship His all-virtuous Name; to Whom be glory for ever and ever. Amen." (S. Clem. Rom. Epist. ad Cor. i. 45.)

[1] Phil. ii. 12.

LVII.

Ninth Sunday after Trinity.

Subject. **The Unjust Steward.**

Text. **S. Luke xvi. 8, 9. "The lord commended the unjust steward, because he had done wisely; for the children of this world are (in their generation) wiser than the children of light. And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."**

Illustrative Scriptures. **Ps. xlix.; S. Luke xii., xvi.**

Illustrative Texts. **Ps. lii. 7; lxii. 10; Prov. x. 2; xi. 4, 24, 28; xiii. 7; xxiii. 5; Eccles. v. 13; Jer. ix. 23, 24; xvii. 11; Dan. iv. 27; S. Matth. vi. 19—24; xxiv. 45, seqq.; S. Mark x. 23, 24; S. Luke xix. 1—10; 1 Tim. vi. 17—19; Heb. xiii. 5; S. James v. 1—6; 1 S. Pet. iv. 10.**

Principal Words. **οἰκονόμος τῆς ἀδικίας—μαμωνᾶς τῆς ἀδικίας[1]—υἱοὶ τοῦ αἰῶνος τούτου—υἱοὶ τοῦ φωτός.**

THIS parable, especially the portion included in the text, is popularly misunderstood. Some conceive that it actually justifies injustice; others, that it at least implies a certain laxity in Scripture morality. Yet its teaching is very different from either of these conceptions; its moral is very plain—from the right point of view. Two mistakes are commonly made in the interpretation of our LORD'S parables: 1. The occasion

[1] The words τῆς ἀδικίας ought surely not to be construed in two different senses in the same parable, as some commentators suggest. As applied to the steward, they *evidently* signify *unjust*, by a common Hebraism; as applied to gain or wealth, they would, in like manner signify *unjust gain*, *ill-gotten wealth*, and that *worshipped by* avarice; for Mammon was the Plutus of the Syrians.

and circumstances are not taken into account; and 2. Too minute a resemblance is demanded between the thing expressed and the thing signified. It is quite enough in parable that there be a general analogy, without an exact correspondence in every minute particular. Thus we find our LORD (S. John x. 1—16) calling Himself in the same parable the Door of the sheepfold, and the Shepherd; things very different indeed literally, but figuratively alike applicable to His office.

Our LORD's parables, then, though intended for His whole Church, are yet coloured by occasions and circumstances; in particular, they have allusion to the persons to whom they were addressed, or in whose presence they were spoken. This parable was uttered in the hearing of the covetous Pharisees, (v. 14;) and this fact gives at once the clue to its meaning and application. Their rapine and injustice made them anxious to know what became of the steward whose dishonesty was discovered, and who was thrown on his own ingenuity for subsistence. Their attention thus excited, our LORD applies the parable to themselves. Bearing this in mind, we perceive that the rich man represents GOD. Gen. xiv. 19, 22; Ps. civ. 24. The steward is any individual of mankind. 1 S. Pet. iv. 10. We are not possessors, but only hold our blessings, of whatever kind, for a short time, and for the promotion of the Owner's glory.

"Kimchi on Isa. xl. saith, 'The fruits of the earth are like a table spread in an house; the Owner of this house is GOD; man in this world is, as it were, the steward of the house, into whose hands the LORD hath delivered all His riches; if he behave himself well, he will find favour in the eyes of his LORD; if ill, He will remove him from his stewardship:' and so the scope of this parable seems to be this, that we are to look upon ourselves not as lords of the good things of this life, so as to get and use them at our pleasure, but only as stewards, who must

be faithful in the administration of them." (Whitby, in loc.)

The Pharisees had not so acted. They abused their lawful possessions to selfish and unlawful ends, and increased them by unlawful means. This was wasting their Master's goods. Their stewardship would soon end, and then they must give account of it. A fraudulent servant might, by further frauds, ingratiate himself, like the steward of the parable, with those who might receive him on dismissal; but here the analogy would terminate. To no such master could the Pharisees betake themselves from the great Master. And yet they might make themselves friends with their ill-gotten gains, amassed by injustice, and worshipped by covetousness, (Outl. lv.) Col. iii. 5. They might make the poor their friends, as Zacchæus actually did; and thus they would be received into everlasting habitations, when death should expel them from the temporal. And their LORD would commend their prudence in doing so, as the master[1] of the steward commended that servant's prudence, not his injustice. The point for commendation was the forethought of the steward, who made provision for an event which he saw to be inevitable. The expression "in their generation"[2] shows that it is not absolutely that "the children of this world" are commended, but only for the consistency, energy, and forethought with which they follow out their objects, unsatisfactory, or even evil, as those objects often are.

The parable sets before us,

I. *A Truth. The children of this world (those who*

[1] Ὁ κύριος [τοῦ οἰκονόμου.] It is evident that he, not the LORD JESUS, is intended, for it is the latter Who is Himself speaking, and the passage occurs in the body of the parable. It would have been well if the word had been rendered *Master*.

[2] "In genere suo," Schleusner, voc. γενεά. "In generatione suâ," Vulg. The words, however, *may* be understood, "for their period, for their term of existence:" but the Authorised rendering seems better, and is therefore here followed.

professedly have no objects beyond this present life, S. Luke xx. 34,) *are* (in their generation) *wiser than the children of light,* (*those who profess to believe in and live for a future state.* 1 Thess. v. 5.)

"The children of this world" never remit their exertions in the pursuit of their objects. They rise early, and late take rest, and eat the bread of carefulness. They spare no labour, they shun no sacrifice, which can conduce to the main end. They invest their money in the most promising speculations. They take advantage of every opening which appears to favour their designs, and follow it up resolutely. From their point of view this conduct is wise; and its wisdom is attested by its success. They obtain, commonly, what they seek, and they could not obtain it otherwise. S. Luke xii. 16—19. But "the children of light" do not display equal wisdom in the pursuit of the object which they profess to seek. They too often live with an almost total disregard of the means whereby alone their professed end can be attained. Heaven is represented in Holy Scripture as a prize won by labour, striving, holy violence, watchfulness, prayer, obedience, self-denial, and this daily. S. John vi. 27; S. Matth. xi. 12; S. Luke xiii. 24; ix. 23; xxi. 36. Look at our crowded marts and pleasure-places, and our deserted churches, and see whether "the children of this world" or "the children of light" are the more devoted to their aim! Even the Sunday, when custom and leisure assemble more worshippers than the weekday, beholds still more numerous pleasure-seekers, who yet, perhaps, would be offended to be told they were not looking forward to "the inheritance of the saints in light." Look, above all, at the deserted Altar! Yet how many noncommunicants believe they are living for heaven, when in truth they have no life in them! (S. John vi. 53.) Look at the numbers who are utterly unacquainted with the Holy Scriptures, and yet believe they have therein eternal life. (S. John v. 39.) What melancholy folly is this!

to seek an end, without employing the means! "The children of this world," fools as they are in their choice, (S. Luke xii. 20,) are abundantly wise in their pursuit. "The children of light" cannot do better than imitate them in this. A like diligence will be attended with a like success—nay, far more: for the soul may be required in the midst of its labours; and then the most diligent of the children of this world will realize nothing which he has sought, and will have to abide the judgment of the idler besides; while the faithful child of light will obtain an everlasting inheritance. Rom. ii. 6, 7.

II. *A precept.* "*Make to yourselves friends of the mammon of unrighteousness.*"

This was literally addressed to the Pharisees, and is still addressed to all who, like those unhappy men, amass riches by fraud, and adore them by covetousness: though it has its application for all who set their affection on earthly possessions. Fraudulent gain must, of course, be parted with by all who desire to enter into heaven on our LORD's terms; and there are none other. Full restitution must be made, and penitential acknowledgment must be offered to GOD. Property, however, even when honestly obtained or inherited, becomes "unrighteous mammon" when it is made the object of life, or the treasure of the heart, and is withholden from pious and charitable uses. GOD is still the great Proprietor, and will not be wronged of His due.[1]

[1] "Egregiè mihi videtur M. Antonius apud Rabirium poetam, quùm fortunam suam transeuntem aliò videbat, et sibi nihil relictum præter jus mortis, id quoque, si citò occupaverit, exclamare: 'Hoc habeo quodcunque dedi.' O quantum habere potuit, si voluisset! Hæ sunt divitiæ certæ, in quacunque sortis humanæ levitate, uno loco permansuræ; quæ, quo majores fuerint, hoc minorem habebunt invidiam. Quid tanquam tuo parcis? Procurator es .... Quæris quomodo illa tua facias? donando. Consule ergo rebus tuis, et certam tibi earum atque inexpugnabilem possessionem para: honestiores illas non solùm, sed tutiores facturus. Illud *quod* suspicis, quo te divitem ac potentem putas quandiu possides,

"Nought, O man, is thine. Thou art a servant, and thy goods thy Master's. A servant has no freehold property. Naked wast thou brought into this light.[1] What thou hast, thou hast received according to the disposal of thy LORD, either having inherited (from Him) a father, since thus He ordained; (for 'parents,' He saith, 'shall distribute goods to their children;'[2]) or having gained thy wealth by marriage, (for marriage and its accompaniments are ordained of GOD;) or from merchandize, agriculture, and other pursuits, GOD working along with thee. Thus it has been shown that what thou hast received is not thine. Let us now see what has been enjoined on thee, and what administration of this property is required. Give to the hungry, clothe the naked, heal the wounded, overlook not the destitute, the outcast in the streets. Be not anxious about self, and how thou shalt live on the morrow. If thou do these things, thou shalt be honoured by the Master; if thou heed not the commandment, thou shalt be punished bitterly." (Pseudo-chrysost., Orat. lxii.)

Make then to yourselves friends, brethren, of your worldly means. When those fail, rich friends will not help you. But the poor will. Their plea will be accepted for you by their Redeemer and yours, and they[3] will receive you, not into earthly houses, but into "everlasting habitations." Job xxix. 11—16; Acts i. 4; S. Matth. xxv. 34—40.

sub nomine sordido jacet. Domus est, nummi sunt, servi sunt; quùm donâsti, beneficium est." Seneca de Beneficiis, vi. 3. The approach of this almost Christian to our LORD's teaching is very remarkable.

[1] Job i. 21. [2] 2 Cor. xii. 14.

[3] The words, by a common idiom, may, however, be rendered, "Ye may be received." See S. Luke vi. 38 and xii. 30, (Greek.

LVIII.

Tenth Sunday after Trinity.

Subject. The Expulsion of the Traffickers.

Text. S. Luke xix. 45, 46. "He went into the Temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves."

Illustrative Scriptures. Gen. xxviii. 10, seqq. xxxv.; Exod. xxxv.—xl.; Leviticus; Numb. xvi. xxviii. xxix.; Deut. xii. xxvi.; 1 Sam. i.—iii.; 1 Kings v.—viii.; 1 Chron. xxi. 18—xxii. xxviii. xxix.; 2 Chron. ii.—vii. xxxiv. xxxv.; Ezra; Nehemiah; Ps. lxxxiv. lxxxvii. cxxii. cxxxii.; Ezek. xl.—xlviii.; Haggai; Zechariah; 1 Cor. xi. xiv.; Rev. xxi. xxii.

Illustrative Texts. Gen. iv. 3, 4; viii. 20; xii. 7, 8; xiii. 4, 18; xxvi. 25; xxxi. 13; xxxiii. 19, 20; Exod. iii. 5; Josh. v. 15; xviii. 1; 2 Sam. xxiv. 18—25; Ps. xxvii. 4; xxix. 9; lxiii. 2; lxv. 4; lxix. 9; Eccles. v. 1; Isa. lvi. 6, 7; Dan. vi. 10; Mal. iii. 1; S. Matth. xxi. 12, 13; S. Mark xi. 15—17; S. John ii. 13—16; Acts ii. 46; Heb. x. 25.[1]

Principal Words. πωλοῦντας—ἀγοράζοντας—οἶκος προσευχῆς.

The Passover was approaching. Jews and proselytes thronged from all parts of the world to keep it at Jerusalem, as the Law enjoined. Oxen, sheep, and doves, were required for offerings; and it was convenient to purchase these as near to the Temple as possible. The dealers, therefore, in these animals were not content to set up their booths outside the holy walls, but actually invaded the hallowed precinct itself, the Court of the Gentiles, the very part to which

[1] The subject of this outline *pervades* Holy Scripture; so that the references here given are necessarily an incompetent exhibition of it.

the prophecy specially belonged, "My House shall be called the House of prayer for *all people*." Distant worshippers brought foreign money, which needed to be exchanged for the coin of the country before purchases could be made; hence the presence of the money-changers.

Twice, at the least, did our LORD purge His Temple from this gross profanation—at the beginning, and at the end, of His ministry. Reverence for the Sanctuary He deemed the first step in preparing a people for the LORD, and the best means of keeping them prepared.

He warned, however, unheard; He struck unheeded. Then the voice of warning was changed for the sentence of judgment—the scourge of small cords for the scourges of famine, flame, and sword. The divine Inhabitant no longer chased the intruders from His abode, but deserted it Himself. The "abomination of desolation," (Dan. xii. 11,) succeeded the abomination of sacrilege.

But was not the time now come, when, according to our LORD's own words, neither in Gerizim nor in Jerusalem should the true worshippers adore the FATHER? (S. John iv. 21.) When the prophecy was fulfilled, Mal. i. 11? How shall then this transaction have instruction for us, now that there is no divine separation of holy places, but all are alike indifferent?

When we reflect that our LORD performed this tion at least twice—that one or other occasion has en recorded by each of the Evangelists—that one these events was certainly subsequent to His decla- ion that the special Presence was not to be con- d to the Temple at Jerusalem—we shall scarcely clude that the transaction recorded in the text has instruction for the later Church.

uch instruction may certainly be elicited by con- ing

The regard due to the House of God under the l dispensation.

D has not taken away His Sanctuary, but rather

hallowed many Sanctuaries. He has not taken His Name from Jerusalem, but only His *exclusive* presence.[1] His presence is promised to whatever House His Church may please to set apart to His worship. S. Matth. xviii. 19, 20. The Jew who lived at a distance from Jerusalem prayed in his synagogue, but it was toward Jerusalem, (Dan. vi. 10;) and thence he felt the blessing to be: Ps. cxxiii. 3; cxxiv. 3; and thrice in the year he repaired thither. The sanctity of the synagogue was not inherent; it was derived from the Temple.

But the Church derives not her sanctity from any particular spot, but immediately from Him Who of old restrained His special Presence to the Temple. Gentile converts of all nations worshipped, perhaps, in the Temple at Jerusalem; yet that Temple evidently could not be designed for the times when the fulness of the Gentiles should come in. It is only in Churches dedicated to His worship all over the world that the fulness of that vast designation can be realized, Isa. ii. 2, 3; Mal. i. 11. The poorest Christian Church is even more holy than the magnificent Fabric at Jerusalem. It was said of the second Temple that its glory was to be greater than that of the former, (Hag. ii. 9;) though there were many points in which it was externally inferior, especially the visible Shechinah. But its greater glory consisted in this, that the Lord of the Temple was Himself present in it. He, however, visited it only occasionally, whereas in every Christian Church He is present whenever His people meet for prayer; (S. Matth. xviii. 19, 20;) and more particularly in a fulness in which He never dwelt in the Temple, in the most blessed Sacrament of His Body and Blood. In these houses, with Angels and Archangels, we laud and magnify His glorious Name. These houses of God can-

[1] Our Lord's words are, of course, to be understood, "Neither *in* this mountain, nor yet at Jerusalem, *only*." See Hos. vi. 6; S. John vi. 27. The construction is common.

have less blessing than the patriarch's Bethel
n. xxviii. 19;) and, were our eyes opened, (2 Kings
17,) we might see what He saw. Here we wŏrship
1 the whole Church, the safe and glorified—the
tant and suffering. If it were profaneness to intro-
e worldly concerns into the Temple, it must be so
ring them into our Churches. Consecration may
called superstition, and reverence for Churches
atry—yet they represent the feeling which would
permit a vessel to be carried through the Temple,
which designated those men robbers who carried
the most lawful trades within that sacred precinct.
; those who speak lightly of consecrated places take
d lest they be speaking lightly of the LORD of the
nple. GOD, no doubt, dwelleth not in temples
le with hands, (Acts vii. 48–50,) in the sense of an
lusive local habitation, and to the prejudice of His
quity: yet He has accepted, and even commanded,
dedication of places to Himself. Exod. iii. 5, 12. The
ῥῷον where the first Eucharist was celebrated was
reby consecrated. There was a church at Corinth
ich was held to be profaned by ordinary uses. 1 Cor.
22. We venerate a Bible, though paper and ink
not the Word of GOD, but only the external vehicles
hat Word. He who does not treat with reverence
externals of the Word, shows irreverence to the
rd itself, and the Author. Why should we less
erate our Church, though the stones and timber
not in themselves sacred? He who scoffs at the
ctity of GOD's Church is not far from scoffing at
holy Inhabitant. How many of our earliest,
pest, and most blessed impressions of all that is
ful, solemn, soothing, restraining, belong to the
use of GOD! An inward reverence for that House
not but betoken an awful sense of the Divine Pre-
ce. Gen. xxviii. 17. Inward irreverence for the
use of GOD cannot consist with religion; and
ere there is inward reverence there will be outr-
rd too. (*Former Series*, Outl. xlvi.)

II. *The worship due to the Master of the House.*

If the Temple sanctify the gold, (S. Matth. xxiii. 17,) the LORD sanctifies the Temple. Under a spiritual dispensation especially, we must not forget that external acts are not the only profanation of the holy House. Even under the Law, such was the case, as our LORD's quotation testifies. Jer. vii. 4, 8—11. Cares, riches, pleasures of this life are spiritually what the traffic was literally. S. Luke viii. 14. These things brought into the House of GOD do not cause scandal, because man cannot see them; but, in the eye of the Allseeing, there is no difference between the heart and the act. Mere attendance at Church is not worship, or the traffickers would have been worshippers. It may be, like theirs, profanation. The devices of Satan are various. He keeps souls from the life-bestowing grace of the holy Mysteries, by persuading them that preparation for those is something above human power. In ordinary public worship, however, he leads them to believe that no preparation whatever is required. The Holy of Holies was the most sacred part of the Temple—the Holy Place, and the Court of the people, much less so—the Court of the Gentiles the least sacred of all; and the traffickers, who scrupled not there to exercise their callings, would probably have hesitated to bring them on holier ground. Yet were they rebuked and chastised. So, though the blessed Eucharist be the holiest act of our religion, there cannot be such a difference between it and ordinary worship, that the one should need careful self-examination, the other require no preparation at all—that it should be dangerous to receive the Holy Communion unprepared, but safe to attend divine service without preparation. One cause of this evil is that GOD's House is not regarded as what Holy Scripture calls it, the House of Prayer, but rather, the House of Preaching. Preaching is a divine ordinance, and a means of grace; but, without prayer, preaching is *presumption*: without preaching, prayer may be as

acceptable as with it. Yet when there is no sermon, the prayers often fail to attract; and congregations vary with the ability or popularity of the preacher. Those who are thus influenced have evidently never realized what the House and worship of GOD are. It is not to the daring blasphemer that the lessons of the text apply—it is to a more ordinary character, to a more subtle delusion. The traffickers' callings were not unlawful—the sin was the invasion of the sacred precinct. Thoughts and designs which may be lawful and commendable elsewhere must not enter the House of GOD. We must leave them at the door, and, when we enter the Church, put our hearts into our prayers, and nothing beside.

III. *The sin of profaning the House of God.*

We may infer this from our LORD'S conduct. He who would not permit a disciple to defend His life by force, repels the polluters of the Temple. The act stands alone in His history. It must have been an extraordinary occurrence that evoked such extraordinary conduct. He who came not to judge the world, but to save the world, (S. John xii. 47,) on this occasion assumes the rod of judgment. If this act be a measure of His conduct hereafter, disregard to the sanctity of His House must be a far more serious offence than is commonly imagined.

IV. *The deeper spirituality of the lesson to be learned from this transaction.*

The Church is the House of GOD; but not only, or chiefly, the material building; but rather the living fabric. 1 Cor. iii. 9; 2 Cor. vi. 16; Eph. ii. 20—22; 1 S. Pet. ii. 4, 5. When we behold the mighty Hand of the Master clearing from His House the worldly and profane, we may with the eye of faith behold Him, by needful and seasonable chastisement, visiting those dispositions of heart which defile His Church. "What we have said of Churches, let every one understand of himself. For the Apostle says, 'Ye are the temple *of God, and* the Spirit of GOD dwelleth

in you.'[1] Let there be no trafficking in the house of our breast, no commerce of buyers and sellers, no desire of [others'] houses; lest JESUS enter wrathful and unyielding, and purge His Temple with the rod, that He may make of the den of thieves and the house of merchandize a house of prayer." (S. Jerom. in Matthæum, cap. xxi.) Whether as a Church, or as individuals, have we not experienced His bitter but wholesome purification? Our Church has been purified by the blasts of insurrection and the fires of tyranny—she is sore tried now from within and from without—and which of us can say, he has not, more than twice, experienced salutary chastisement? The prophet bade the people look to Shiloh, and see what GOD had done there on account of sin, Jer. vii. 12—14; and our LORD bids us look to Jerusalem, (S. Matth. xxiv.;) and history tells us how exactly His prophecy was fulfilled. If we, baptized, nourished, instructed unto all godliness, make no better use of our advantages, a direr doom awaits us. And, whatever may befall our Church, let us avoid and dread GOD'S solemn threat by the Apostle, 1 Cor. iii. 17. Whips may be exchanged for scorpions; chastisement for judgment. But, purifying the temple of the heart from all pollution, "we know that, if our earthly house of this tabernacle were dissolved, we have a building of GOD, an house not made with hands, eternal, in the heavens."[2]

[1] 1 Cor. iii. 16. [2] 2 Cor. v. 1.

LIX.

Eleventh Sunday after Trinity.

Subject. Naaman and Elisha.
Text. 2 Kings v. 18, 19. "In this thing the LORD pardon ıy servant, that, when my master goeth into the house of Rim-ıon to worship there, and he leaneth on my hand, and I bow ıyself in the house of Rimmon, when I bow down myself in the ɔuse of Rimmon, the LORD pardon thy servant in this thing. nd he said unto him, Go in peace."
Illustrative Text. S. Luke iv. 27.
Principal Words. לֵךְ לְשָׁלוֹם.

WHO were the interlocutors, we have heard in this Iorning's Lesson. Naaman, most probably, had ften sought from Rimmon, the σέβασμα of Syria, the ɔmoval of his leprosy; of course, without effect. Iow, however, he had received a complete cure from ıe GOD of Israel; and this was necessarily proof to im that JEHOVAH was no local tutelary power, as Rim-ıon was supposed to be, but indeed the supreme ;uler of heaven and earth. This belief, and his con-ɔquent conversion to Israel's faith, Naaman avowed ɔ Elisha. But it was a conversion of the reason, ot of the heart. He was prepared to worship GOD ith burnt-offering and sacrifice; but he was not pre-ared to sacrifice self-interest or worldly honour. When the king of Syria, leaning on the arm of Naa-ıan, paid his devotions to Rimmon, the courtier was xpected to do the like. Naaman saw the vanity of ıe idol, the inconsistency of such worship with his elief, the inconsistency of entering an idol temple at ll. He felt *that the act* was guilty, or he would not

have asked pardon for it. But if he did it not, he would displease his master—be banished from court, deprived of rank—perhaps doomed to torture or death, as a traitor and blasphemer. All this was too much for Naaman. Accordingly he tried to believe that the inward worship of the heart was sufficient, and, if he gave this to GOD, he might give all that was external to Rimmon. He *tried* to believe this, but did not wholly succeed, as his request for pardon showed. Thus far the HOLY GHOST had striven with him. But he had, in reality, made up his mind from the first. He had resolved not to surrender honour, wealth, rank, ease, perhaps life, to the GOD Who had restored him to all. He was loth to be unpardoned in his determination, and therefore he asked of GOD a licence to sin!

There is nothing to surprise us in this, even under the broad light of the Gospel; the vain attempt to serve two masters (S. Matth. vi. 24,) is far from uncommon. But one circumstance may surprise us: the Prophet does not rebuke the convert, as S. Peter did Simon Magus. Acts viii. 20—23. He is not even silent. But he bids the determined sinner "go in peace."

Are we then to suppose that Elisha preached peace to a wilful sinner? proclaimed the pardon of GOD to a premeditated crime? How could we then understand Rom. xii. 2; 1 Tim. v. 22; S. James iv. 17; 1 Cor. x. 14; 1 S. John v. 21?

It is certain, from the whole tenour of Holy Scripture, that the Prophet's words are not thus to be taken. There are two senses of them, however, both admissible, and, probably, both true. Either

I. *Naaman was dismissed without any reply to his question, in the ordinary form of Eastern courtesy.*

Peace, among the Eastern nations, represents every blessing.[1] Gen. xxxvii. 14; xliii. 27; ver. 21 of the chapter containing the text. [All these in the Hebrew.

[1] Like welfare with us.

They are very few of the texts containing the expression.] "Go in peace," therefore, is really the Hebrew equivalent of "Fare thee well." So Acts xv. 33, "they were taken leave of," or, "dismissed." So S. James ii. 16, is equivalent to "If ye send them away." On this view, Elisha simply dismissed Naaman with "Fare thee well;[1] if thou canst make such a request after what thou hast experienced, I have no more to say to thee. Depart."

Or, II. *Elisha's words were a solemn irony, or a permission given by God in wrath.*

Numb. xxii. 35; 1 Kings xxii. 15; Amos iv. 4, 5; Ezek. xx. 39; S. John xiii. 27. Perseverance in evident sin draws down upon it this fatal abandonment.

Every sinner—that is, every human being—is by nature a leper—infected with the worst leprosy—that of the soul. Leprosy is not more loathsome with man than sin with GOD. Job xv. 14—16. And who shall deliver us from the body of this death? (Rom. vii. 24.) Jer. viii. 22. There is a precious balm—the blood of CHRIST. Zech. xiii. 1. There is a Physician by Whom the lepers are cleansed, the spiritual as well as the natural. And His language is, "He that believeth and is baptized shall be saved." (S. Mark xvi. 16.) Do these terms offend us? Do we exalt faith (as we cannot exalt it too highly,) but say, "What is the use of water-baptism?" Do we think the waters of Israel no better than the rivers of Damascus? Will we say that the sprinkling of a few drops can make no difference either way? Do we expect that GOD will lift up His hand, make His work known by bodily and mental convulsions—by supernatural assurances? Will we go away in a rage, denying that the work of regeneration can be otherwise accomplished? If so, we take our venture for a share in our LORD'S awful declaration, S. John iii. 5. If

[1] An expression which, literally interpreted, is quite as much a prayer as "Go in peace;" but which often stands for no more than a *courteous leave-taking.*

CHRIST had bid us do some great thing, would we not have done it, to be free from our spiritual leprosy? How much rather then when He saith to us, "Wash, and be clean!" It is not the water of Jordan that recovers Naaman, nor the water of the Font that regenerates the sinful soul. It is the appointment of GOD that is active in both cases—which gave the power to Jordan—gives the power to Baptism. "It is the Word, the ordinance of the Almighty, which puts efficacy into those means which, of themselves, are both impotent and improbable. What can our Font do to the washing away of sin? If GOD's institution shall put virtue into Jordan, it shall scour off the spiritual leprosies of our hearts, and shall more cure the soul than cleanse the face." (Bishop Hall's Contemplations on the Old Testament, xix. 8.) "Nature is never but like herself. No marvel, if carnal minds despise the foolishness of preaching, the simplicity of sacraments, the homeliness of ceremonies, the seeming inefficacy of censures. These men look on Jordan with Syrian eyes; one drop of whose water, set apart by Divine ordination, hath more virtue than all the streams of Abana and Pharpar." (Bp. Hall, ubi supra.)

If then our parents have neglected to bring us to the Font, it is our duty immediately thither to repair. This, however, brethren, is not likely to be your case. 1 Cor. vi. 11. You have received the righteousness of CHRIST, through the sanctification of the Spirit. Naaman, defective as he was, has points worthy of imitation. Mark his acknowledgment of the Hand of GOD alone. 1 Cor. iv. 7. His vow too has much of the baptismal character. So far you do well to imitate him. But copy him no further. Take heed of reserving some favourite sin, saying, "In this thing the LORD pardon me." We know the world's idols are false as Rimmon. We acknowledge in our hearts that all our blessings are from GOD. Ps. ciii. 1—5. But our masters bow in the house of Rimmon; in the world we move, and the world's idols we follow openly,

and we think it enough if we own GOD in the heart and in the Church. We neglect Holy Communion, even public worship it may be, because many do so; or follow the careless, irreligious life, which too many lead. But what is our warrant? S. Luke xii. 8, 9. We have breathed the atmosphere of GOD's inheritance; let not that healthful fragrance perish in the unwholesome vapours of the house of Rimmon. The disapproval of the heart cannot sanctify a sinful act. Let us not force conscience, or try to get an answer of peace from the Bible. Such an answer might be sent in judgment for an outraged conscience and a tempted GOD; but it would be a fatal peace, a wrathful dismissal, a deadly lethargy. It is "the very fiend's arch mock," when the professed servants of GOD bow in the idol's temple; when those whose example should rebuke sin comply with evil custom; when duty is neglected because the world is feared, or sin committed because the world approves. Let us rebuke the tempter in the words of our Master, S. Matth. iv. 10; 2 Cor. vi. 6; vii. 1. Persevere till the blessed time shall come, when it shall be said, "He that is holy let him be holy still." (Rev. xxii. 11.)

LX.

Twelfth Sunday after Trinity.

Subject. The surpassing glory of the Gospel.

Text. 2 Cor. iii. 9. "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

[The Law and the Gospel, their objects and character, are especially treated in the Epistles to the Romans, Galatians, and Hebrews; 1 Cor. i.—iv., and the Chapter containing the text. Also Phil. iii.; Col. ii. The Gospel especially in 1 Cor. ix. xv. The subject is too ample to admit of minute quotation.]

Principal Words. διακονία—τῆς κατακρίσεως—τῆς δικαιοσύνης.

The Epistle for this day sets forth the exceeding glory of the Gospel, which, from its very splendour, is but imperfectly contemplated, when viewed simply in itself. When we gaze across some extensive landscape, and behold the lights and shadows, forms, and colours, and innumerable variety of objects which compose it, its grandeur overpowers us, and we fail to appreciate its details. Yet, did we examine it part by part, we should form a far clearer and more exalted idea of the whole. A glance at the starry heavens overpowers us with their magnificence; we must reflect that every speck of light which we behold is probably a central sun to unnumbered worlds, before we arrive at a true estimate of the marvellous spectacle. So, when we regard the Gospel in itself, it shows wonderfully glorious; but, when we examine *its* parts separately, and reflect on the beauty of each

and the wisdom of its Author, our sense of its glory is greatly enlarged. This course is taken by the Apostle. He shows us the particulars which compose the glory of the Gospel, and then compares it with the most glorious standard known before—the Law of the Decalogue; for this is evidently here intended. (2 Cor. iii. 7.) Let us follow out and explain his sentiment.

The Law was glorious

I. *As a ministration of condemnation.* This, at first, seems strange. But the reason why the Law was such, was its exceeding holiness, the violation of which deserved no less a penalty than eternal death. It was not such in its essence. It was even ordained to life (Rom. vii. 10,) and he who kept it would live by it. (Lev. xviii. 5, and SS. passim.) It was holy, just, and good, (Rom. vii. 12;) Neh. ix. 13; but for that very reason, was a ministration of condemnation to sinful man. "Righteousness is in the Law, but not by the Law." (S. Ambros. super Lucam, v.) "The Apostle does not call the Law the cause (ποιητικὸς) of death, but the ministration of death. For it ministers to death, but did not cause it. For the cause of death was sin; the Law added punishment, and discovered sin, but did not cause it. It revealed the evil, and punished it, but did not impel to it; it ministered not to the causation of sin or death, but to the punishment of the sinner." (S. Chrysost. on the text, who goes deeply into the subject.) So glorious was it, that a man who should have kept it would have been an Angel on earth. What a grand conception does it afford of Him who gave it! Where shall we find religion and morals so noble, so comprehensive, so easily remembered, so entirely perfect, as in the Law of the Ten Commandments? A child who knows this is incomparably wiser than a philosopher who knows it not! Truly its glory might seem insurpassable, even in thought!

II. *In respect of the manner in which* it was given.

Exod. xix.; Deut. v.; Heb. xii. 18—21. The Commandments were spoken with an audible voice, (Deut. v. 4, seqq.,) and afterwards "written by the Finger of GOD"—produced in a miraculous manner, on tables of stone, Exod. xxxi. 18; xxxii. 16; Deut. x. 4.

III. *In respect of its minister.* Deut. xxxiv. 10—12. Moses was permitted to approach the Divine Presence when all the people were kept at a distance, "lest the LORD should break forth upon them." He was permitted to see the glory of the LORD. He remained in the sanctuary of that glory, until he himself had become, in a manner, changed into the same image, (Exod. xxxiv. 29, seqq.) and the children of Israel could not behold him for the glory of his countenance.

IV. *In respect of its duration.* The Law of GOD is the exponent of the mind of GOD, and is therefore, like Himself, abiding for ever.

But the Gospel exceeds the Law in glory in all these particulars.

I. *As a ministration of righteousness.* As a dispensation whereby everlasting righteousness (צֶדֶק עֹלָמִים) was brought in (Dan. ix. 24;) as a ministration of the Spirit, a ministration of life and salvation. In the Law we see the holiness of GOD; in the Gospel, His most glorious attribute, His very self, love; and yet His holiness also, and with increase of glory; and His glorious wisdom. The Law did not minister righteousness; it showed what righteousness was, but gave no power to attain it. But the Gospel offers the perfect righteousness of CHRIST to faith, and gives through Him the HOLY SPIRIT, to enable souls to please Him. "The tables [of the Law] discovered sinners, and punished them; but the ministration of righteousness not only did not punish, but rendered righteous. (δικαίους ἐποίει.) For this did Baptism bestow." (S. Chrysost. ubi supra.) The Gospel, even more than the Law, sets forth the holiness of GOD. It does not set the Law aside, S. Matth. v.

17—19. JESUS is only SAVIOUR to those who obey Him, Heb. v. 9, and none will be saved *in* sin. But all will be saved who turn from sin, which could not have been under the Law. Yet the Gospel exalts the Law. Isa. xlii. 21. What could so much magnify the Law, as the Sacrifice required for its violation? All the generations of mankind condemned would not evince its majesty so much as the one Oblation on the Cross. And how glorious is the love of GOD as manifested in the Gospel! GOD gives pardon—life eternal—but yet more—His own only-begotten SON. S. John iii. 16. And Him too for His enemies, and for the violators of His Law! Rom. v. 6—8; Ps. lxviii. 18. How glorious too the Gospel display of the Divine Wisdom! 1 Cor. i. ii. GOD can pardon sinners, and condemn sin. Rom. viii. 3, 4. He can pardon the violators of His Law, and yet maintain its holiness and obligations! In the Law we behold only holiness and justice. In the Gospel, these attributes appear in far greater glory; while there is a glory of love and of wisdom, of which the Law affords no intimation.

II. *In respect of the manner in which it was given.* As in the same mountain, on a later occasion, the LORD was not in the whirlwind, the earthquake, the fire, but in the still small voice; (1 Kings xix. 11, 12;) so also was not the Divine Voice less gloriously heard in the delivery of the Law than from the lips of Him of whom it was written, Isa. xlii. 1, 2. He showed the spirituality of the Law. He wrote the Commandments, not on tables of stone, but on fleshy tables of the heart, (2 Cor. iii. 3.) He fulfilled the prophecy, Jer. xxxi. 31—34. The Gospel law, as given in our LORD'S discourses and in the moral chapters of the Epistles, how does it outshine the letter of the Law! Love to GOD is here to be measured not by creation only, but by redemption; love to our neighbour is to be measured by the SAVIOUR'S love to us! (*S. John* xiii. 34.) The Law taught

that man could not serve GOD and Baalim; the Gospel, that he cannot serve GOD and Mammon; that covetousness (the thought of the heart) is idolatry; (S. Matth. vi. 24; Col. iii. 5;) that there is a better deliverance than from the bondage of Egypt. Rom. viii. 21. The Law treated its subjects as servants; the Gospel, as sons. Gal. iv. 3—7. They follow the Law, but with filial pleasure, not slavish dread. On Sinai GOD appeared in no visible form, Deut. iv. 12. But the Gospel was taught by Him who is the image of the invisible GOD, Col. i. 15; Heb. i. 1, seqq.; S. John xiv. 9. Finely does the Apostle contrast the two, Heb. iii. 1—6.

III. *In respect of its Minister.* S. John i. 17. JESUS was a prophet like unto Moses, (Deut. xviii. 15, 18;) but how superior in the signs He wrought,—in the message He delivered! Behold Moses himself attendant on Him! S. Matth. xvii. 3. Compare the light of Moses' countenance with that of the SAVIOUR'S entire person! Exod. ubi supra, S. Mark ix. 2, 3; 2 Cor. iii. 7, 8. Moreover, the Sun of Righteousness is without spot or shade. The reflected light from Moses repelled; the native light of JESUS attracts. We can behold it "with unveiled face." (2 Cor. iii. 18, Greek.) The Israelites derived no glory from the light of Moses' countenance; but Christians shine in the light of CHRIST. Eph. v. 8. The example of Moses was not perfect, Numb. xx. That of the great Prophet was. Indeed there is no comparison between them, between the finite and the infinite. Isa. xl. 18, and passim, Heb. iii. 3.

IV. *In respect of its duration.* It is the covenant made by GOD with His people to the end of the world. Although the Law of GOD is itself eternal, the *covenant* of the Law is not; it is "done away." (καταργεῖται.) The Gospel covenant, as a covenant, abides for ever. Obedience to the Commandments is necessary as ever, but on another ground—as proofs

of faith and love, not as the condition of salvation. Works are the fruits of the covenant, not the substance.

What is the practical conclusion from this comparison? Thankfulness for "the ministration of righteousness." But that ministration itself is a ministration of condemnation to those who receive it not; for then we abide in that fallen condition, from which the Gospel came to save us. "The letter killeth," (2 Cor. iii. 6,) where disobeyed, as well under the Gospel as the Law; Isa. viii. 13—15; 2 Cor. ii. 15, 16. Let not that which was intended unto life become unto death (Rom. vii. 10,) but let it be embraced in the heart and conversation, so that, bearing here the moral image of "the Man CHRIST JESUS," we may hereafter bear His glorified image on the right hand of the FATHER.

LXI.

Thirteenth Sunday after Trinity.

Subject. The destruction of Sennacherib's army.

Text. 2 Chron. xxxii. 28. "The LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib, the king of Assyria."

Illustrative Scriptures. 2 Kings xviii. xix. xx. ; 2 Chron. xxix. —xxxii. ; Isa. xxxvi.—xxxix. ; Ecclus. xlviii. 17, seqq.

THE unchangeableness of GOD is a doctrine of great comfort to the faithful. Mal. iii. 6. If He should take vengeance of our sins after our repentance, it would be no injustice ; but He has determined that repentance, through the Sacrifice of the Cross, shall avail to salvation ; and His compassions, like His truth, fail not. Ps. xxv. 10 ; lxxxvi. 15 ; c. 5 ; Lam. iii. 22. But this truth, so comforting to the penitent, is terrible for the wilful and persistent sinner. GOD'S wrath is an attribute as unalterable as His mercy. His dispensations vary with times and occasions ; the principle of them is unalterable, for it is His Mind. Hence every part of Holy Scripture has a deep interest for every individual, and for every condition. Though the world be not governed, as Israel was, by a special and almost visible Providence ; though the honour of its Ruler be not immediately vindicated by conspicuous and extraordinary penalties, the vindication will as certainly take place. What GOD loved of old He loves, and ever will ; what He abominated He abominates, and will to eternity.

In this view Scripture history assumes a mighty

importance in the regulation of our life and conduct. We can compare the dispositions and actions of Scripture characters with what we find in ourselves, and thence infer our state in the sight of God. We may learn thence what to hope, fear, do, expect. He that is "no respecter of persons," (Acts x. 34, and SS. passim,) sets forth the prince as a pattern to the peasant, the peasant as a pattern to the prince. Kings may learn piety from Abel; and the meanest Christian may draw personal instruction from the history of Hezekiah.

Hezekiah was raised up to govern Judah when the people were specially undeserving the Divine favour. The dispensation of love was tried till their obstinate rejection of mercy exposed them to the dispensation of justice. Warning was, however, given; the sister state of Israel was swept into captivity by the Gentile conqueror, while peace and abundance dwelt at home. The warning and the mercy seemed alike calculated to subdue the stubbornest hearts; but sin resists everything. The captivity of Israel was evidently of the Lord, and for sin; the successes of Judah were tokens of God's favour indeed, not however to the people, but to the piety and obedience of their Ruler. This they would not see; and when Hezekiah was taken from them, they neither lamented his loss, nor were aware of the coming evil which it foreshadowed. Isa. lvii. 1. Accordingly Hezekiah's successor completed the ruin of his country. For though he repented of his sins, and one more faithful prince was raised up to succeed him, the mischief had been imbibed by too willing hearts, and the consequence was inevitable. 2 Kings xxiii. 26, 27; xxiv. 3, 4; 2 Chron. xxxvi. 14—21.

The dealings of God with His ancient people furnish matter for deep reflection and awe for all from whom the light of conscience has not departed. It cannot be for any obedience or deserving of ours that the houses of God *are still* permitted to stand on Eng-

lish ground; that He has not wholly deserted His throne of glory in the English Church; that His truth is still among us; that fruitful seasons continue to fill our hearts with food and gladness. (Acts xiv. 17.) Our sin is written with an iron pen, and with the point of a diamond, (Jer. xvii. 1,) in criminality, depravity, schism, heresy, unbelief, (Former Series, Outl. xxi. ii. 2, note; lv. ii. 9, and note; lxii. ii. Present Series, Outl. ii. iii.) Our blessings, our undeservedness, our sins, our dangers, are sharply set out by the present history. But every one of us may do something in this crisis. Though he be not entrusted with the affairs of an empire, he has a charge, which he may exercise for the benefit of his country, and especially that of souls, and in particular his own. (Former Series, Outl. lxii. ii.)

There was cause of alarm to those who were walking by sight, when the Assyrian came up with his hundreds of thousands at his feet against the city of God: not that God could not save; but because He had been provoked to destroy. When Rabshakeh said 2 Kings xviii. 25, the sins of the people gave plausibility to the falsehood. And the argument in v. 22, would have force with the people. "But Hezekiah had done this, not against God, but for God, to destroy idolatry and inveterate error, and to restore the worship of God in Jerusalem. There His Temple was; though we read, by a most unholy custom, the people had offered victims to God on altars erected on the hills and heights." (S. Jerome in Esaïam.) The king, however, had despoiled the holy House to pay off the rapacious Assyrians; he had paid for peace, and disabled himself for war. He had sacrificed duty to a false expediency; and the result was what it always is. They considered his act as merely a display of weakness, an invitation to aggression, and he now perceived with anguish the hollowness of his policy.

"The devil is the ruler of that state which mystically is called Babylon." (S. August. contra Parme-

nianum, II. 4.) He objects to us our disobedience, distrust, carelessness, ingratitude, rebellion; and he would persuade us that he is sent, like Ahab's evil angel, to destroy us. But we must not believe him. S. John viii. 44. We must not answer him. 2 Kings xviii. 36. We cannot answer him. If GOD plead not our cause, our sins will plead for the adversary. Our defence must be that the SAVIOUR hath died for us, that we have believed His Word, and been strengthened by His Sacraments. But Satan will rejoin, "If ye say, 'We trust in the LORD our GOD,' is not that He Whose temple in your souls ye have polluted, Whose laws ye have broken, Whose Sacrifice ye have spurned, Whose Spirit ye have defied? Where are your Baptismal vows, renewed at Confirmation, ratified at the Altar, all given to me?" We cannot deny the charge—but we will not let go our trust. Then the enemy will suggest that not without the LORD is he come up to destroy us. But see Hezekiah send for the Prophet. We can do likewise—we have the very same Prophet, and many more. We have the Apostles as well—we have the LORD JESUS CHRIST Himself. With these we can defy the enemy, and say, S. Matth. iv. 10, (See Outl. xx. iii.) we can bring to GOD penitence, prayer, confession. Ps. lxxvii. We can go up to the House of the LORD, and there receive pardon, instruction, consolation. How calm was Hezekiah when he had committed his cause to his GOD! Phil. iv. 6, 7; Ps. xxxvii. 5; 1 S. Pet. v. 7.

GOD has heard the King's supplication. The Angel of wrath is on the wing. Before the morrow's sun shall Assyria know that, though she may destroy the vanities of the nations, she may not defy the living Dread of Israel. One hundred fourscore and five thousand of her fairest array shall sleep this night the slumber which shall only be broken at the judgment call.

Mighty is heartfelt prayer! S. James v. 16. Though we expect not miracle from it, we may expect what is truly as wonderful, the overthrow of our spi-

ritual foes. Shall we then never pray except in affliction? If we do not, prayer will not come to us readily then. We must not wait to love GOD till we have none beside to love; but love Him while His Hand bestows loving friends on us. Hezekiah had prayed habitually. (See his character at length in Ill. Scriptt., and also Outl. viii.)

But, whatever our past negligence, let us now remember that we ought never to faint in prayer. S. Luke xviii. 1. "There is no greater argument in the world of our spiritual danger and unwillingness to religion, than the backwardness which most men have sometimes to say their prayers." (Bp. Jer. Taylor's "Holy Living," iv. 7. "Nevertheless, when the Son of Man cometh, shall He find faith in the earth?" (S. Luke xviii. 8.) Great, glorious, happy, easy, blessed as prayer is, we will not use it—we distrust it—perhaps, puffed up with pretentious philosophy, profanely deny its usefulness. By prayer we may defy every spiritual foe, and find comfort and help in time of need, saying, Ps. lxviii. 1. Beware, brethren, how you slight GOD's goodness, and grieve His Spirit, or you may share a fate equal in its suddenness to Sennacherib's, but far more dreadful. S. Luke xix. 27; S. Matth. xxv. 41. Never forget the condition on which the success of prayer depends. Ps. lxvi. 18; Jer. xxix. 13. "He that would pray with effect must live with care and piety." (Bp. Jer. Taylor, ubi supra, where see more texts.) There must be no reservation for any sin, although in heart only, though it be mere uselessness, mere omission of good. There must be rectitude of intention, and firmness of purpose. S. James i. 6—8. With faithfulness, watchfulness, circumspection, and diligence, our prayer shall be accepted for our Church, our country, ourselves. Or, if the sins of the people may have passed intercession, (for Hezekiah's piety did not save Judah at the last,) the faithful cannot pray in *vain*. S. Luke x. 6; Ps. xxxv. 13; Isa. xxxii. 17.

LXII.

Fourteenth Sunday after Trinity.

bject. The Ten Lepers.
xt. S. Luke xvii. 17. "Were there not ten cleansed? but e are the nine?"
ustrative Scriptures and Texts. On leprosy. Lev. xiii.; Numb. xii.; Deut. xxiv. 8; S. Matth. viii. 2—4; S. k i. 40, seqq.; S. Luke v. 12—14.
Thankfulness.[1] Dan. ii. 23; vi. 10; S. Matth. xi. 25; 27; S. Mark viii. 6; S. John vi. 11; xi. 41; 1 Cor. xv. 2 Cor. ii. 14; ix. 15; Eph. v. 20; Phil. iv. 6; Col. ii. 7; ; 1 Thess. ii. 13; iii. 9; v. 18; 2 Thess. i. 3; 1 Tim. ; iv. 3, 4.
anksgiving Psalms. ix.; xviii.; xxii.; xxx.; xxxiv.; xxxv.; xlvi.; xlviii.; lxxvi.; lxxxi.; lxxxv.; xcii.; xcviii.; ciii.; cv.; cviii.; cxvi.; cxviii.; cxxiv.; cxxvi.; cxxix.; cxxxv.; vi.; cxxxviii.; cxliv.; cxlix.
incipal Word. ἐκαθαρίσθησαν.

occasion of the text has been set before us in Gospel for the day. It remains that we consider,
The nature of the blessing bestowed. Leprosy is self a horrible disease; but there were circumces which much aggravated its misery among the s. Its contagious nature made it everywhere an ct to be avoided; but, under the Levitical Law, it regarded as a type of sin; and it was sometimes cted as a visitation for sin, and was always popur so considered. It was accordingly treated with t severity. The sufferer was excluded from so-y; and every person who touched a leper, or

[1] This great subject pervades Holy Scripture, and therefore ot be referred to in a manner approaching the real extent.

anything which he had touched, became unclean. The leper was compelled to wear a significant dress, and to warn passengers from afar, crying, "Unclean." The disease was not removed, like ordinary maladies, by the instrumentality of human art. Men could not touch it. GOD, who sent it, alone must take it away. Not the physician, the man of human skill, but the priest, the minister of GOD, alone could pronounce when the leper was healed. The sufferer, in addition to his bodily miseries, felt himself the object of a Divine judgment, and was so regarded by his neighbours. A condition of greater misery is inconceivable.

II. *The characters of those who received the mercy.* The faith of all was great; for what they asked they believed none but GOD Himself could grant. To make further trial of this faith, our LORD commands them to go, as though they were already cured, and show themselves to the priests; thereby at the same time fulfilling all righteousness, and making His enemies bear unconscious testimony to His deeds. "While I look to the persons of these priests, I see nothing but corruption; nothing but professed hostility to the true Messiah. All this cannot make Thee, O SAVIOUR, remit any point of the observance due to their power. Their function was sacred, whatever their persons were. Though they have not the grace to give Thee Thy due, Thou wilt not fail to give them theirs. How justly dost Thou expect all due regard to Thine Evangelical priesthood, who gavest so curious respect to the Legal!" "Who but the successors of the Legal priesthood are proper to judge of the uncleannesses of the soul? Whether an act be sinful, or in what degree it is such; what grounds are sufficient for the comfortable assurance of repentance, of forgiveness; what courses are fittest to avoid the danger of relapses, who is so like to know, so meet to judge, as our teachers? Would we, in these cases, consult oftener with our spiritual guides, and

depend on their faithful advices and well-grounded absolutions, it were safer, it were happier, for us." (Bp. Hall's Contemplations on the N. T., IV. 10.) The lepers' faith failed not in this last trial, and gained its reward. But, though all had faith, one only had gratitude. What was the creed of the remaining nine we are not told; all were disciples of Moses. The one, however, who returned to give glory to GOD was a Samaritan.

Samaria was the metropolis of Israel—of the kingdom founded by Jeroboam. His schism became heresy, heresy became heathenism, and Samaria was swept into captivity by the Gentile. A few poor people were left to till the ground; and the Assyrian conqueror sent some of his idolatrous subjects to dwell among them. These strangers associated the worship of JEHOVAH with that of their idols. After the return from Babylon, idolatry was expelled; but corruption prevailed in the Samaritan religion. The Samaritans rejected all the Hebrew Scriptures, except the Pentateuch, and the books of Joshua and Judges; they believed, however, in a Messiah to come. On account of their imperfect creed, and their opposition to the restoration of the temple at Jerusalem, they were odious to the Jews, and "Samaritan" became a term of reproach. S. John viii. 48. The Samaritans retaliated. Our LORD, while condemning the Samaritan system, discountenanced the rancour of both parties. The Samaritans, however, appear on the whole to have held their errors with more ingenuousness, simplicity, and charity, than the Jews brought to *their* truths.

Consider then,

I. *The one thankful leper.* There is nothing wonderful or admirable in his thankfulness. It seems the most natural thing possible, and the absence of such a feeling the most unnatural. If, however, we could imagine unthankfulness in such a case, we should certainly expect to find it in the bosom of one ignorant and

ill-instructed. And such the Samaritans were; at least, in comparison with the Jews. But here the most enlightened Jew, or, as we might here say, Christian, could not have surpassed this ill-instructed Samaritan in grateful devotion. His "loud voice" testifies the ardour of his feelings; his glorification of GOD, his sense of the Source of blessing; his prostration speaks his devotion to the SAVIOUR; his thanks, the fulness of his heart.

Schism and heresy are deadly evils; yet not every heretic or schismatic is necessarily evil. Defective opportunities—education—society—may have generated or cherished error, which, under other circumstances, would not have existed. Where one talent has been given, five will not be demanded. And when those who have been trained in defective systems, or have gained their knowledge of Christianity under them, surpass in obedience those who surpass them in advantages, there can be no doubt who are the more acceptable to GOD. (Former Series, Outl. lxi. i. ii.) Any Jew would have felt himself degraded by a comparison with this thankful Samaritan; but this would have been a false estimate indeed.

II. *The nine unthankful lepers.* Our anger, like David's, (2 Sam. xii. 5,) is greatly kindled against these men. Even if they were Samaritans, they had an example which should have taught them better. But if they were, as is most probable, Jews, our indignation would seem to have no bounds. Men who knew they were under the Divine displeasure! Men who were suffering under the most direful calamity known! Men who had been lowly suppliants for mercy! Such men restored by that mercy in a moment to all they had possessed or valued! Men who had been trained in knowledge and devotion! Such men, to receive such a blessing, and not to have a word of thankfulness! O brutish insensibility! O impenetrable callousness! The idea is revolting!

Yet, might it not be said to some of us, "Thou art

the man?" Are not we all, indeed, more or less, living illustrations of this history? "This passage is the very picture of mankind; and holds to us a glass in which almost every soul may see its own disposition but too exactly resembled, too strongly reflected." (Dean Stanhope on the Gospel for the Day—worthy of all study for this text. His Comment, together with those on the Gospel for the Third Sunday after Epiphany, and the Epistle for the Twentieth after Trinity, are quite exhaustive on the subject.) We are, beyond comparison, better instructed than these lepers; yet even they had faith enough to prevail with their SAVIOUR to work a miracle. Be it that we have always sought to Him in sickness, losses, calamities. Have we not been delivered? Ps. cvii. 6, 13, 19, 28; cxviii. 5; cxx. 1. Has not either the affliction been removed, or the needful means of bearing it been bestowed? 2 Cor. xii. 7—9. Have we never been brought back to life from the very gates of death? or in danger of accidents, yet here in health and safety? in many more dangers than, perhaps, we are conscious of, where our Angel protected us. Ps. xxxiv. 7. Have we never known deep bereavements, and cried to our Friend in heaven, and found consolation? have we never known the worse calamity of friends estranged, unfaithful, ungrateful, and then turned to a Friend Whose love even our provocations could not estrange, Whose faithfulness could never depart, Who loved amidst our own ingratitude? If we have suffered none of these things, to Whom have we owed health of body, soundness, and tranquillity of mind, permitting us the enjoyment of the gracious gifts poured so lavishly around the path of the poorest? to Whom do we owe the beautiful spectacle of Nature, the support of our bodies, the refreshment of rest? How have we received these things? Have we fallen down before the bounteous Bestower, giving Him thanks? or rather have we not received these blessings as *things of course*, gone our way, our way of

folly and thoughtlessness, alike unmoved by Almighty compassion and Almighty justice?

These questions, brethren, should not be dismissed with the moment, but should be the ground of examination into past deeds and present dispositions. So may you discover whether your place is with the one or the nine. The inquiry may be humbling, but what is humbling is ever safest. Let us weigh the vast greatness, multitude, and undeservedness of mercies received by every one of us against the gratitude they have called forth—above all, that mightiest of all, in comparison, indeed, with which all others vanish, Redemption. All mankind were once lepers in the most terrible sense—all unclean—all unable to escape from their uncleanness. But He who cleansed the ten who sought Him has cleansed us who sought Him not, Isa. lxv. 1. And how? By the sacrifice of Himself! Heb. ix. 26. If we, the subjects of such a miracle, (for such it is,) can receive it unmoved, we have no reason to be surprised at the insensibility of the nine. "Surely they were not verier lepers than we; why do we not imitate them in their actions, who are too like them in their condition? Whither should we seek but to our JESUS? How should we stand aloof, in regard of our own wretchedness? How should we lift up our voice in the fervour of our supplications? What should we rather sue for, than mercy? 'JESU, Master, have mercy on us!'" (Bp. Hall, ubi supra.) We are as much more ungrateful than they as our deliverance is more illustrious than theirs—and that is infinitely. Let us keep our wonder and our condemnation for ourselves. Let us dread a selfish faith; a faith which calls on CHRIST in the hour of affliction, but thanks Him not for deliverance; that believes in His power, while it feels not, and therefore returns not, His love. Such faith, though it could remove mountains, as it hath not charity, the love of GOD and mankind, profiteth nothing. (1 Cor. xiii. 2.)

LXIII.

Fifteenth Sunday after Trinity.

Subject. The Rechabites.

Text. Jer. xxxv. 14. "The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto Me."

Texts relating to filial duties. Exod. xx. 12; xxi. 15—17; Lev. xix. 3; Deut. xxvii. 16; Prov. i. 8, 9; vi. 20—23; x. 1; xvii. 21, 25; xx. 20; xxviii. 24; xxx. 17; Ezek. xxii. 7; Mal. iv. 6; S. Matth. xv. 4—6; Ephes. vi. 1—3; Col. iii. 20; 1 Tim. v. 4; 2 Tim. iii. 1—5. For obedience to civil government, see Outl. xvi., and for obedience to Ecclesiastical, see Former Series, Outl. lxxix., and Outlines there referred to.

Principal Word. הַקִּינִים.

The Kenites were a people who lived peaceably among all nations, without being incorporated with any. Hobab aided Moses and the Israelites with his counsel. Judg. i. 16. Heber lived among the Israelites, and was yet at peace with Jabin their enemy. (Judg. iv. 17.) There was a Kenite settlement in the Amalekite territory; but without any connection with the Amalekites. (1 Sam. xv. 6.) The Kenites accommodated themselves to the habits of the people among whom they settled, so far as to live unmolested. Beyond this they had customs of their own, sufficient to maintain their distinct nationality. Jonadab resided in Israel, and had become a conspicuous and influential disciple; (2 Kings x. 15;) he and his people were, therefore, in danger of absorption into the mass of the nation. Hence he

devised a new rule which would have the effect of keeping the Kenites distinct, by removing all local and social ties: to dwell in tents—to possess no landed property—and to abstain from wine. This rule, in Jeremiah's time, had been in operation for about three centuries.

The kingdom of Judah was beginning to incur the threats which had been launched against it in consequence of the people's acquiescence in Manasseh's sin. The Egyptians had conquered it, and set up a king over it, and now the Chaldeans had conquered even this tributary prince. GOD warned the Jews by His Prophet once more. Jeremiah was commanded to set before them the example of the Rechabites, in what manner and with what effect the chapter before us testifies. The contrast was striking. The Rechabites obeyed their ancestor, though but a man; the Jews disobeyed the eternal GOD. The Rechabites scrupulously observed for three hundred years a command given once; the Jews perpetually disobeyed commands given earnestly and repeatedly during seven hundred years. The Rechabites, from respect to their ancestor, rigidly complied with a precept in itself indifferent; the Jews disobeyed the Divine command, though containing the very essence and substance of eternal truth and duty. No rewards were attached to the fulfilment of Jonadab's precept, no punishments denounced for neglecting it; yet the Rechabites obeyed. The most glorious rewards, the most fearful punishments sanctioned the precepts of GOD; yet the Jews disobeyed. The Jews, therefore, could not complain if judgment was denounced against them.

Considerations.

I. *We are to a great extent in the same position as the Jews.*

"All" of us "have sinned and come short of the glory of GOD," (Rom. iii. 23,) and that against warnings, and in face of advantages; sinned against Moses

and the Prophets—but more—against CHRIST and the Apostles. (Former Series, Outl. xlix., iv.) If we have studied them, they have convinced us of sin—if not, the neglect is sin. Death, sickness, affliction, the lapse of time, are all warnings. Take the LORD'S day as an instance. In all probability, a large majority of our people have risen this morning with the deliberate intention of profaning the day by idleness or worse. And what is their week likely to prove? We are shocked at this. But do *we* attend the Church Services as a habit only? or do *we* put our hearts in our prayers, and apply what we hear? Do *we* spend the remainder of the day consistently, and resting from worldly toil and care, and giving ourselves to religious meditation and devotion? Are *we* going from strength to strength, from light to light? (Ps. lxxxiv. 7; Prov. iv. 18.) These are the ends, for which LORD'S Days are but the means. We mourn for those who neglect the means, but woe to us, if, employing the means, we fail of the end! For GOD'S means can never fail of their end, save by faulty application. The practice of the world, even of the merely moral part of it, is no safe rule for the Christian, who possesses the Divine Word. England has too much to dread from the threat, Jer. xxxv. 17. Our sins are national, and invite national judgments; but every individual soul is beset with warfare, from which GOD alone can rescue it. If our faith has been genuine, has it not been weak? How many have been the failures of the most faithful? There is no command of GOD which we have obeyed as the Rechabites obeyed their ancestor's. As regards many, has not our disobedience been repeated and wilful? Lam. v. 16.

II. *The advantage of contemplating the Rechabites' example.*

The painful contemplation was not set before the Jews that they might despair and perish, but that they might repent and return. For the like object is it set before us. The more deep our self-scrutiny, the

stronger will be our sense of our unworthiness and our danger; and hence the more earnestly shall we betake ourselves to the appointed Refuge, and return from our evil ways, and make our ways and our doings good.

III. *What was the moral value of the Rechabites' conduct?*

God, we may be sure, would not unreservedly commend an example, even analogically, which was not in itself good. But the goodness of the Rechabites has been strangely mistaken. It has been thought to consist in abstinence from wine, and that this is, consequently, a moral duty. On the same principle it would be a moral duty to live in tents, and have no landed possessions. The real value of the Rechabites' conduct consisted in this, that it was an obedience to a venerable authority *for the sake of that authority only*. Had Jonadab's been a moral command, it would have rested on a higher claim. But, being merely a positive precept, there was no obligation to obey it, save reverence for authority. Obedience, doubtless, was expedient and prudent; but the Rechabites say nothing of expediency or prudence; they only mention obedience to their ancestor; and this was their true motive; for God would not commend or reward hypocrisy. Their virtue, then, was submission to a lawful and venerable authority in matters otherwise indifferent, making those indifferent matters religious duties. Happy for mankind had this spirit always prevailed! How many a child, withholding this positive obedience from a parent, has fallen hopelessly! how many a state, ridiculing the wisdom of ancestors, has plunged into ruin! how many a religious community, taking offence at observances naturally indifferent, but made religious by competent authority, has rushed over the precipice of schism into the gulf of heresy! We may not disobey because we do not see the reason of the precept, or because the act would be indifferent, save for the

command. No human authority—parent, Church or state—can make that lawful which GOD has forbidden. The very history before us is intended to exemplify the superiority of GOD's commands to those of men. But a parent, a legislature, a Church, can make that binding which is in itself indifferent. The child who should disobey such a precept would commit a direct violation of the Fifth Commandment; the subject who should break such a statute would be religiously as well as legally accountable; and the Christian who should break Church unity on such grounds would be answerable for the sin of schism. What thank has the child who obeys his parent, so far as he sees the command operating for his own good? He is but pleasing himself. But when the command is unexplained—perhaps annoying—still, not immoral, (see 1 Sam. iii. 5, 6, 8,) then comes the test of the Rechabite spirit. When we obey the magistrate "for wrath's sake," or approval of the law, we are in reality following out our mind; but when we obey because it *is* the law, when we are subject "for conscience' sake," we act in the Rechabite spirit. While we submit to regulations in the Church which please us, we are really following the private spirit; but when we submit in things indifferent, from reverence to competent authority, we act in the spirit of the Rechabites. Gestures in the Church, forms of worship, vestments of the clergy, are, for the most part, essentially indifferent; but, when settled by competent authority, they have the obligation of religion. It is always a serious thing to tamper with old institutions, nor should it ever be done without demonstrative argument in its favour; and even then not by individuals. Presumption must always be on the side of prescription.

IV. *The Rechabites' reward.* Jer. xxxv. 19. The words are variously interpreted; but one thing is evident: the promise implies stability, continuance, permanency; and *this* blessing evidently does rest on

a just deference to lawful authority. "By the history of the Rechabites we may learn, that the surest way to entail a blessing on our children, and to perpetuate our names and families in a numerous and virtuous issue, is to reverence and obey our own parents." (Wogan on the First Lessons.)[1] The family that keeps its traditions; the community that upholds the law; the Church that gives obedience for unity's sake; all these are firm, solid, flourishing, enduring: but the disorderly family comes to ruin; the tumultuous state is subverted; the congregation which cavils about indifferent things, is torn by schism, lost in heresy, and ungodliness. And the history shows us that this constitution of things is the appointment of GOD. The Fifth Commandment is the "first with promise;" (Eph. vi. 2,) and if obedience to all lawful authority be not found there, it is not in the Decalogue. "We may, according to analogy, and like ground of reason, reduce unto this Commandment the obligation we have to honour all those who perform toward us beneficial offices, like unto those we receive from our parents; those who preserve our life by relief, protection, or defence; those who afford us maintenance or education; those who watch over us for the good of our body or of our soul; those who instruct or advise us. Such are our governors, and magistrates, either political or ecclesiastical; our benefactors and patrons; our schoolmasters and tutors; our especial faithful friends, and the like." (Barrow on the Decalogue.) The promise is continuance, nor can GOD's promises ever be vain. The individual cannot be rewarded, like the community, with long continuance below, for life at best is fleeting; but he will be no loser—his days will indeed be long in the land which the LORD his GOD giveth him. Having refrained from this world's in-

[1] A tribe of Arabs, *at the present day*, professes to be representative of the Rechabites, from whom it claims descent, and whose customs it observes.

icating cup, having dwelt as in a tent, loose to the rld, and always prepared to remove—the true spi- ıal Rechabite alone shall inherit the blessing in all fulness; shall indeed stand before the LORD his ɔD for ever.

LXIV.

Sixteenth Sunday after Trinity.

Subject. The unsound wall and untempered mortar.

Text. Ezek. xiii. 14. "So will I break down the wall that ye have daubed with untempered mortar, and bring it to the ground, so that the foundation thereof shall be discovered, and it shall fall; and ye shall be consumed in the midst thereof; and ye shall know that I am the LORD."

Parallel Texts. Isa. xxx. 13; Ezek. xxii. 28, 30; S. Matth. vii. 27.

Principal Words. קִיר, סָתְתֵם, טָפֵל.

WE have now reached another stage in the rebellion of Judah. We have already seen the Jews in their own land, and under their own prince, although that prince was the creature and tributary of their conqueror. Now Jehoiachin's captivity has taken place; Ezekiel is among the captive Jews "in the land of the Chaldeans, by the river Chebar." (Ezek. i. 3.) The King of Babylon is threatening siege to Jerusalem; for the obstinacy of the Jews has attained that height that GOD has determined to visit them with complete national overthrow. 2 Kings xxiii. 26, 27; xxiv. 3, 4; Ezek. xiv. 14, 16, 18, 20. Repentance, then, as ever, would have put away their individual sins for the sake of the coming SAVIOUR; but for their national sin there was to be no pardon. They had therefore no duty but to repent and submit. Repentance would bring them personal forgiveness; submission would make their sufferings more tolerable, and even lead to repentance, as they measured

the greatness of their sins by the severity of God's judgments. But the infatuated Jews still persisted in rebellion. They could not believe that God would ever overthrow His own Jerusalem, as their forefathers could not believe He would ever suffer His Ark to be taken by the Gentile. But sin desecrates everything. Refusing to see this, they would not endure sound doctrine, but heaped to themselves teachers who turned away their minds from the truth to fables of their own invention, (2 Tim. iv. 3, 4,) promulgated in the outraged Name of the God of Israel. Ezek. xiii. 6. To these the deluded Jews gave heed, though they could scarcely doubt that they were following gross impostors; they even charged them to deceive. Isa. xxx. 9—11. But among the captives there were some, like Ezekiel, faithful to their God, but simple-minded, and therefore liable to be deceived by the confident demeanour of the false prophets.

The typical mode of prophecy was always popular with the Jews, and Ezekiel used it frequently. (See Former Series, Outl. lxvi.) It is not impossible, therefore, that some of these deceivers erected a wall, in token that God would keep out the besiegers from Jerusalem; some laying the stones, and some spreading the mortar. But whether this was done, or whether the expression is merely figurative, the meaning is the same; the promises of peace, restoration, and national forgiveness were untrue, and utterly groundless; they looked fair and specious, as a wall built with untempered mortar might present the appearance of a solid structure and strong defence, until the first outburst of the elements would show its unsoundness, and complete its destruction. These promises would show fair for a little while; but when they came to be tested by the course of time and events, would betray their vanity, and leave the credulous and deluded believers to their destiny, when too late to escape it.

The text is—

I. *A fearful threat against those who speak in the Lord's Name what the Lord hath not said.*

This, brethren, is a verse which we of the clergy, in particular, are bound to take, and to meditate upon it with great heed and caution. But this is an exercise more suited to our closets than our pulpits. It is a warning, moreover, against those who run unbidden, who assume the office to which they have received no canonical appointment. But this is rather matter for their private meditation. Here, however, in the Church, we are more concerned with the popular mind, and therefore we may here consider the text as,

II. *A warning to God's people at all times.* We are, as has been shown, like the Jewish nation, the people of God: made such by Holy Baptism. Like them, too, we are "a rebellious house"—not, let us hope, wilfully and deliberately rebellious, though some present may be even that—still, however, rebellious, because sinful—for sin is rebellion against God. Viewed in that light, we lie under the threat of God's judgments. Yet there is a remedy, an escape, and the faithful prophets of the Gospel are commissioned to announce it—"Jesus Christ, and Him crucified." (1 Cor. ii. 2.) Preaching this heaven-appointed Refuge, they can add the very words of the prophet, Ezek. xviii. 21, 22; 27, 28. But this message is too humbling for many, and they give ear to false prophets, sometimes external, sometimes in their own hearts, who build up schemes of escaping judgment without the necessity of accepting Catholic truth. These deceits are manifold; let us examine some of them.

1. *If we do what our Lord bids us, we need not concern ourselves with any dogmatic teaching concerning His nature and relation to us.* (*Works without faith.*) Unless we believe rightly, we do *not* what our Lord teaches. S. John vi. 29. The pure obedience of Cornelius was not a qualification that dispensed with *faith*, but one that rendered him a fit recipient of it;

and he received it earnestly and fervently. "Cornelius was, doubtless, as devout a Gentile as ever lived; yet it seems he could not be saved without the knowledge of CHRIST; if he could, what need all this stir about it? Why must an angel be sent to him, and S. Peter warned by a vision, and by the Spirit, to go to him, and all to get him into the Church of CHRIST, if, after all, he might have been saved as well without it? Certainly, if there was no other in all the Bible, this one place is sufficient of itself to demonstrate that no man ever was, or can be, saved without CHRIST, how devout or pious soever he may seem to be." (Bp. Beveridge, Serm. ix.—S. P. C. K.)

2. *If we believe in Christ, that is enough—our mode of living is of no consequence at all.* (*Faith without works.*) This is not faith, but the belief of devils. (S. James ii. 19.) Simon Magus "believed," (Acts viii. 13.) Judas Iscariot believed—or he had not been a disciple. But such belief did not save them. S. Matth. vii. 26, 27. "A fruitless faith is of no more value than a fruitless tree; you all know the fate of it; 'cut it down, why cumbereth it the ground?'"[1] (Bp. Wilson, Sermon vii.—S. P. C. K.)

3. *If we are no worse than our neighbours, we may hope to fare no worse—and they are not bad.* We have nothing to do with our neighbours in the matter of our souls. The captive Jews might have used this argument; it was, not improbably, one which they did use, and one of the arguments of the false prophets. But what did it avail them? What would it have availed the antediluvians, or the people of Sodom? these were no worse than their neighbours, yet all perished together.

4. *We mean to reform some day.* As if days and grace were at command; neither of which may come to us, if we outrage the one and presume on the other. Acts xvii. 32, 33; xxiv. 25, 27.

5. *It is but a little sin.* Great enough, however, to

[1] S. Luke xiii. 7.

ruin the soul, as every deliberate and unrepented sin must be. Eccles. xix. 1.

6. *God is merciful.* Yes, to the penitent, but not to the careless and obdurate, which was the case of Ezekiel's contemporaries. Ezekiel xiv.

7. *A man cannot help his natural disposition.* He can do all things through CHRIST strengthening him. (Phil. iv. 13.) GOD has given no man licence to sin. (Eccles. xv. 20.) If we seek to Him, He will grant us all needful grace to overcome natural corruption. If we do not pray for grace, *that* is sin; if we pray sincerely, we receive; and if we sin then, we sin against grace received. S. James i. 13—15; 1 Cor. x. 13. "Wherever there is a true faith and a well-grounded hope, there will always be a proportionable concern to do what GOD has commanded. And wherever there is such a concern, and a real desire to do the will of GOD, there will always be a proportionable degree of knowledge, and grace, and assistance, given by GOD; so that no Christian must ever say he cannot do the things which he is commanded." (Bp. Wilson, ubi supra.)

8. *Religion is a gloomy thing, and it will be time enough to think about it when we come to die.* Religion was meant to be the guide and comfort of life; and, unless it is such, it will never become the solace of death. Those who have experience of religion never pronounce it gloomy, but very greatly the reverse—the very light of life, the absence of which is gloom; Ps. xxxiv. 8; xcvii. 11; and this, at least, the despisers of religion experience. Wisd. v. Leaving the most necessary of all things to an opportunity that may never come is sad and transparent folly. (See 4.)

Such is a partial analysis of the "untempered mortar" with which those false prophets, evil men, and deceitful hearts, put together the semblance of a wall, to guard the presumptuous sinner in the day of the LORD'S anger. But one doom is denounced against

them all. Now is the time to cast away all deceits as well as all transgressions. Fearful is the condemnation denounced against those who cherish them. Ezek. xiii. 9—16. Build while you may, a sure wall upon a sound foundation. S. Matth. vii. 24, 25. Embrace the Gospel from the heart, and quiet, bliss, and joyful hope are yours.

LXV.

Seventeenth Sunday after Trinity.

Subject. Hereditary dispensations.

Text. Ezek. xviii. 19. "Yet ye say, Why? doth not the son bear the iniquity of the father?"

Illustrative Scriptures. Ps. lxxxix. cix.

Illustrative Texts. Exod. xx. 5; xxxiv. 7; Lev. xx. 5; xxvi. 39; Num. xiv. 18, 33; Deut. vii. 8—10; ix. 5; x. 15; 1 Kings xxi. 29; Job v. 3, 4; Ps. xxi. 10; xxxvii. 28; lxxix. 8, (Heb.); cix. 14; cxii. 1—3; Isa. xiv. 20, 21; lxv. 6, 7; Jer. ii. 9; xxxi. 29, 30; xxxii. 18; S. Matth. xxiii. 35, seqq.; xxvii. 25. [Other texts occur in the course of the Outline.]

Principal Words. נָשָׂא, עָוֹן.

Ezekiel's companions in captivity could not see that their suffering was the retribution of their sins. They attributed it to the sins of their forefathers, which God unjustly (for their obstinacy had even reached that height of blasphemy) visited on themselves. They had a proverb (Ezek. xviii. 2,) meaning, The fathers have committed the sins, and the children suffer the penalty. They complained, "The way of the Lord is not equal." (לֹא יִתָּכֵן is not straight, direct, impartial, or equitable.) Ezekiel receives commission to set them right on this point; to show them that they were punished for their own sins; which, nevertheless, would be forgiven, if they would repent. This, however, their self-righteous pride would not suffer them to do. They would not take God's own testimony to His truth; but, like Satan arguing out of

the Scriptures, (S. Matth. iv. 6,) they would outface the Most High with His own declarations. They were familiar with the language of the Second Commandment, and they thought they might cite this in proof of their objection against the Prophet. "Why? doth not the son bear the iniquity of the father? is not this part of the Law which you preach?" But GOD, through His Prophet, replies by the general declaration, Ezek. xviii. 20.

Still it is possible that faithful and simple-minded Christians may desire to know how this declaration is to be reconciled with that of the Second Commandment; and how the visitation of one man's sin on another is reconcilable with the justice of GOD. These questions must be met by considering that,

I. *The visitations and mercies referred to in the Commandment belong to the present world only.*

This is evident from the whole tenour of the chapter containing the text. See particularly, vv. 4, 20, 23, 30. Let no man dread punishment in the next world for the sins of his forefathers, or be confident of reward hereafter for his righteous forefathers' sake, like the Jews, trusting that they must all be saved because they were the seed of Abraham. (S. Matth. iii. 9; S. John viii. 33, 39; Rom. iv. 13.) It is so often declared in Holy Scripture that GOD will reward all men according to their works, that every faithful, penitent, obedient believer may feel assured that his forefathers' crimes will never prejudice him hereafter, and every presumptuous sinner may be sure that no virtues of his ancestors will deliver him from just retribution.

II. GOD *Himself*, in His character of temporal magistrate of Israel, *did not punish the sin of one man upon another*. Deut. xxiv. 16; 2 Kings xiv. 5, 6. And this alone would be an index to the character of future judgments.

III. *Hereditary dispensations take place in the course of Divine Providence, of which they* are a Law.

If these be a difficulty in Scripture, they are a like difficulty in Nature—for they are evidently the course of Nature. But what the world calls Nature, the Christian knows to be Providence. And nothing can be more certain than these hereditary dispensations. Job xxi. 19; Ps. xxxvii. 25. The idler makes no provision for his children; they suffer consequently for his idleness, though they may not be idlers themselves. The spendthrift's children suffer from their father's improvidence. The children who inherit an evil example commonly follow it. You may see the aged grandfather nurtured in ignorance and sin, devoted to evil courses; the son following the downward example; the little grandchild showing that the evil education has not been lost upon him. Diseases, produced by sin, are notoriously hereditary. All this we call the course of nature; but that, in truth, is only another name for the appointment of God. Again, the diligent man lays up wealth, (Prov. x. 4,) of which his children reap the benefit. It is no reward of their conduct; it was gained for them while they were yet unconscious, or even unborn. Christian parents set a good example, and give their children a good education. Their children enjoy the blessing; but, under opposite circumstances, they would have proved very different. We call these things natural causes and common tendencies; but causes and tendencies are only another name for the government of God.

Not only the Scriptures, but nature and experience also, show us that God does visit the sins of the fathers upon the children, and even to the third and fourth generation; and show mercy to thousands, for the sake of them that love Him and keep His commandments. Shall we say then, "The way of the Lord is not equal?" μὴ γένοιτο. Job xxxiv. 10—12. In the next world every man shall be rewarded according to his works. Prov. xxiv. 12; S. Matth. xvi. 27, (and SS. passim.) Our ways, not God's, are un-

equal. When He visits on one generation the sins of another, His intent is merciful. For consider,

I. *The case of the children*, who seem the aggrieved party. As no wise man would consent to gain the whole world, and lose his own soul, so no wise man would hesitate to lose the whole world, did he possess it, so that he might save his soul. Phil. iii. 8. But this only wise policy is not always acted on. And why? Because the visible temporal obscures the invisible eternal. Let an industrious and temperate man, however, find himself in poverty and disease, entailed on him by a father of opposite character. These things he sees are the result of sin—that is, of GOD's displeasure at sin. This is patent to the most unlearned. It is a direct testimony from the Spirit of GOD to the spirit of man. The sufferer, then, looking into his own heart, finds that, though industrious and temperate, he has many evil propensities with which GOD is displeased, and his very sufferings terrify him from sin, the effects of which he is experiencing in his own body. But suppose him inclined to follow his father's example, and plead it as his excuse, his sufferings would immediately deter him from a course of which he experiences the miserable effects, and drive him to the opposite. Many a son or grandson may have been warned by this practical argument, to whom the Bible and the Church may have appealed in vain. Many who have never seen a Bible or entered a Church may yet have been wrought on by this tangible proof. If any be so hardened as not to see these things, the mercy of GOD has been no less because they have not heeded the warning. Dan. v. 18—23.

II. *The case of the parents.* Parental love is one of the strongest affections—stronger often than the love of life; even than the desire of salvation. Parents who live in every sin will sometimes send their children to school and to Church, though they never attend public worship themselves. They will destroy

their own souls, yet scarcely to destroy those of their children. The poverty moves God, who gave it, assists in the service of our sons. He speaks, Exod. xx. 5. C. Will we then do that which shall bring misery on our beloved children and their descendants to the third and fourth generation?[1] "No," says the sinner: "I might dare the consequences myself, but I cannot sacrifice my beloved children." This is true, is not acting from love of God: but sin is thus restrained, and misery escaped, and fear, the beginning (רֵאשִׁית, rendered, however, more correctly in the margin, "the principal part,") of knowledge and wisdom. (Prov. i. 7: ix. 10, may result in love in fulness and perfection. 2 Cor. v. 11: 1 John iv. 18.

Thus it appears that those dispensations of Providence which seem the severest are merciful: and it is noteworthy that, while punishments are threatened to the third and fourth generation of the wicked, blessings are promised to the thousandth generation of the righteous. Deut. vii. 9.[1] Such was the reward of Abraham's obedience, a reward the like of which the world never saw. Deut. iv. 32—34: Ps. cxlvii. 19, 20; Rom. ix. 4, 5. For no merit, or shadow of merit, were these blessings conferred on the Israelites. Deut. vii. 7, 8; ix. 5. And even now, though blindness in part is happened unto them, they are "beloved for the fathers' sakes." Rom. xi. 28; Deut. x. 15.

Application:

Are you parents? You love your children, doubtless. But do you indulge their foolish and corrupt desires? Never punish, or punish capriciously, and without proportion? Permit them to use corrupt communication, or follow evil examples? This is not love, but direst hatred. Prov. xiii. 24. But more

[1] "'Unto thousands;' that is, unto a thousand descents." (*Barrow's Exposition of the Decalogue, Second Commandment.*) "*Great is the clemency of* GOD, *to extend His mercy to a thousand generations.*" (S. Jerome in Hieremiam, cap. xxxi.)

than this—as you love your children, keep your own hearts and conduct pure, your example good. Your excesses may, and will, injure your children in this present life; but there is a sense in which the parent may entail on the child the curses of the future world: for though none will then be punished except for personal sin, yet will the parent, who has set a bad example, be guiltless of the ruin of his child, who asked for instruction, protection, comfort, guidance, and received the absence, or reverse of all? S. Luke xi. 11, 12. Ignorance of the outline of truth and duty can scarcely be pleaded by any in this country, certainly by none excusably. Where there is a Church and school, (even a Sunday school,) and a Priest, neither parent nor child should be ignorant or ungodly.

Would you, parents, then, show true love to your children? live holily, and teach them accordingly, and GOD will bless thousands for your sakes. Ps. ciii. 17, 18. The Psalmist wrote under the Law; yet even the Gospel says, S. Matth. vi. 33; 1 Tim. iv. 8. Love GOD, and then you will best love your children. Set the SAVIOUR before them in all His glorious characters and deeds. What joy to see them treading in His heavenward footsteps! Ezek. xiv. 22, 23. What joy to meet, on the Great Day, thousand thousands of ransomed souls, blessing you as GOD'S instruments of their eternal bliss! And, on the other hand, how dreadful to have generations of lost souls, accusing you, their natural protectors, as their unnatural destroyers, at the bar of GOD! This is far worse than sacrificing children to Moloch, where the pain was momentary and the spirit beyond suffering and temptation. Command your children and your households after you, like Abraham; and like Abraham's, your blessing shall extend to innumerable generations. Ps. xxiii. 6.

LXVI.

Eighteenth Sunday after Trinity.

Subject. Ezekiel's sign of the cauldron.

Text. Ezek. xxiv. 3. "Utter a parable unto the rebellious house, and say, Set on a pot, set it on."

Illustrative Texts. Lev. vi. 28; 1 Sam. ii. 14; 2 Chron. xxxv. 13; Micah iii. 3; 1 Esd. i. 12, 13.

[Other texts occur in course of the Outline.]

Principal Word. סִיר.

JEREMIAH informs us that, by the image of a seething-pot, or cauldron, GOD intimated to him the destruction to fall on Jerusalem. Jer. i. 13—16. This warning was unheeded; and, forty years after, GOD brought His threat to pass. The king of Judah, and the principal people of the kingdom were carried captive to Babylon. Among these was Ezekiel. The king of Babylon made Mattaniah,[1] the king of Judah's uncle, his tributary viceroy; ready, at any moment, and on any pretence, to depose him, and take sole possession of his kingdom.

The Jews, unmoved by Jeremiah's prophecy and its fulfilment, turned the very threatenings of GOD into arguments for sin and impunity. Ezek. xi. 3. They reasoned,—"The vision of the seethingpot is come upon us indeed—the city has been taken and despoiled. But what then? The fire that glows around the cauldron cannot reach the flesh within it. So will it be with

[1] Changing his name (the gift of JEHOVAH) to Zedekiah, (the justice of JEHOVAH,) to imply the Divine retribution, and to keep him mindful of his allegiance.

us. Though our city be overthrown, our persons will be safe—God will never execute wrath on His chosen people." To this profane defiance Ezekiel was instructed to reply, Ezek. xi. 5—13. And thus was the rebellious house of Israel taught that, though the fire could not reach the flesh in the cauldron, the flesh might be taken out, and cast into the fire: that, though no power of men or devils could hurt the souls within God's Church, yet He who put them in could take them out; that the name of Israel was nothing, if the life was heathen. Rom. ii. 28, 29; S. John viii. 39. Their security must depend on their obedience, and on nothing else.

The renewed warning was vain as the first. Four years passed away, and then came the complete visitation. 2 Kings xxiv. 20; xxv. 1.[1]

At this crisis the typical act recorded in this chapter was commanded. Ezekiel was to note the day, that, when the news of the siege should arrive, he might be proved to have spoken by the Spirit of God. He was next instructed to show by a sign the event of the siege. The Jews had boasted that, whatever might happen to the city, the people would be safe. Had not God Himself called the city the cauldron, and the inhabitants the flesh? and was not the flesh safe within the cauldron? Now then the Prophet was to show them practically the fallacy of their argument; he was to set a cauldron, the symbol of Jerusalem, on the fire, the symbol of destruction; he was to pour in water, the symbol of safety; he was to fill it with the choicest portions of the sacrificial victims—symbols of the principal men of the city; he was to bring out the pieces separately, to show that God would bring all the chief people out to captivity or the sword; he was to "let no lot fall upon it;" for commonly, in the destruction of cities, the conqueror

[1] On the state of the Jews at the period of this prophecy, see further in former Series, Outl. LXVI.

cast lots who should be spared; but no such process was to have place here. The flesh was to be consumed, and the bones burnt, in token of the utter destruction of the people. The cauldron was to be set empty on the coals till the scum was burnt out; Jerusalem, emptied of her inhabitants, was to be laid in ruins, till, by the fire of the LORD's anger, her corruptions should be burnt out of her, which nothing but this extreme penalty could cause her to forego.

Application.

I. *Trifle not with the warnings of God.* The Jews strangely perverted Jeremiah's warning into the reverse—the warrant of their security. Some Christians do the like.

1. *Texts meant to warn are perverted into warrants for sin.* Texts which set forth man's natural sinfulness, which should make the reader humble, cautious, watchful against internal corruption, feeling his need of a Saviour, and embracing CHRIST's salvation, are employed to opposite purposes. "If we are sinners," say some, "so are all; if we are not saved, very many will be lost." And then they surrender themselves to whatever form of sin they may most affect. But GOD will not save presumptuous sinners, though every soul should perish. S. Luke xiii. 3, 5; 1 S. John v. 12; S. John vi. 53. "Every teacher who perverts to a sense of mercy that sternness of the Scriptures whereby he might reprove his hearers, and speaks so as not to correct, but to gratify his audience, corrupts and adulterates the wine of the Holy Scriptures by his private opinion." (S. Jerome in Esaiam, cap. i.)

2. *Texts conveying the blessed message of free mercy are in like manner perverted.* Acts xvi. 31; S. John vi. 29. When *faith*, which comprises the whole circle of Christian duty, is commanded, *be-*

[1] "Πιστεύειν εἰς Ἰησοῦν Χριστὸν significat: verum Christi cultorem et sectatorem esse, seu, ut theologi loqui solent, habere

lief is substituted.[1] "We believe, and therefore we shall be saved, do what we may." But the error will appear too late. S. Matth. vii. 21—23, 26, 27; and SS. passim. The cases of the labourers at the eleventh hour, and the penitent thief, are used as arguments for the delay of repentance. But the labourers had not been called before[1]—the thief knew not the truth before—neither delayed, both accepted the truth as soon as they knew it. "Examine yourselves, whether ye *be* in the faith; prove your own selves." (2 Cor. xiii. 5.) See that you have not a name to live while you are really dead. (Rev. iii. 1.) A Christian is a follower of CHRIST, and can only prove his faith by his works. (S. James ii. 18.)

II. *Consider not yourselves safe because you have been baptized.* This error, indeed, is not common at the present day; but it has existed, and may exist. To regard Sacraments as charms is an error as irreverent as to deny their virtue altogether. The water of Baptism is indeed to be compared to that of the cauldron, which secured the flesh from burning; it places the soul in a "state of salvation" and of "holiness." Zech. xiv. 21. But it does not forcibly keep us there. 1 S. Pet. iii. 21. GOD will take out of His cauldron, His Church, unrepenting sinners, one by one, piece by piece. S. Matth. xiii. 49, 50.

III. *Rely not on an imaginary election, or predestination to eternal life.* This is one of the most specious delusions of Satan, indeed that which he endeavoured to employ in the case of our LORD Himself. S. Matth. iv. 5, 6. (Outl. xxiii. III.) There are texts in abundance which affirm the security of *the righteous*—but when the righteous cease to be such

fidem verè salvificam, quæ non solùm idoneam religionis Christianæ cognitionem, et assensum omnibus numeris absolutum, sed etiam *vivendi et sentiendi rationem, quam religio Christiana postulat et præscribit*, complectitur." (Schleus. voc. Πιστεύω.)

[1] See *Outl. xix. 3.*

the security is forfeited. Ezek. xviii. 24. A noble promise indeed is that, S. John x. 27—29; but many who rely on it seem to forget that, although none can pluck out of the Hand of God, God can let fall. That election is not forcible is evident from the type before us. The elect[1] pieces were taken out of the cauldron, and cast into the fire. The whole city was elect, yet was cast off for her wickedness. 2 Kings xxiii. 27. (See Former Series, Outl. lxxix. II.) "Heresies and perversities of opinion, entangling souls, and precipitating them into the abyss, arise when the good Scriptures are not well understood, and when what is not well understood is rashly and presumptuously asserted. Therefore, beloved, we ought with greater caution to listen to those truths, for the comprehension of which we are as little children, and, as it is written, with pure heart and trembling; holding this rule of holiness, that what we can understand consistently with that faith with which we are imbued, we may enjoy as food; what, however, we cannot understand according to the wholesome rule of faith, we may receive without doubt, but postpone the comprehension [thereof]; so that, although we may not always know the meaning, we may entertain no doubt whatever that it is both good and true." (S. August. Tract. xviii. in Joannem.)

IV. *Rely not on a merely outward use of the forms of religion.* This was a common error of the Jews. Ps. l.; Isa. lviii.; Jer. vii.; Zech. vii. 5, 6; S. Luke xviii. 12. Nor is it uncommon now. Reading Holy Scripture, attendance on the Services of the Church, even on the most solemn of all, may, we know, be so done as to bring a curse and not a blessing. Do these improve us in spirituality and holiness? It may be their effect is opposite. If we attend Church to any purpose, we are better Christians

[1] סִגְרִי עֲצָמִים, *electione ossium*, סִגְרִי הַצֹּאן, *lectissimas pecudes*. (Michaelis.)

after each attendance. If our prayers are sincere, they are answered. And see what the Church prayers are! How penitent, how trustful, how thankful, how humble is that spirit! Even such must be his who uses them aright. How holy, how devout, how obedient, how pure, how charitable, must the *true* worshipper in our Church be! And even he will feel his shortcomings, and feel them the most. But let not those who are living otherwise rely on their uniformity of attendance at Church. That this does not constitute the complete Christian is evident from the fact, that the greater part of regular Church-goers seldom or never unite with their brethren in the Holy Mysteries, to which a right use of Church devotions would assuredly bring them. And those who do, if they come with formality, or to satisfy an uneasy conscience, while they live, at least, in useless idleness, assuredly produce no evidence of CHRIST dwelling in them. Rom. viii. 11. Of those who sit at prayers, or lounge, or sleep in time of Divine Service, it is unnecessary here to speak beyond a passing censure. (Outl. lviii.) As to reading the Holy Scriptures, and attending on sermons, look at the Lesson which the Church this day sets before us. How thankful should we be that GOD has been pleased to record for us His dealings with His ancient people, that we may know how the Unchangeable will deal with us! We have seen in the Lesson His threats suspended awhile, that the threatened might repent; but, on their obstinacy, executed minutely to the letter! And now we have meditated as well as read. And are we about to return home with awe and fear, lest the threats of GOD take effect on us also? resolved immediately to renounce sin, to begin a new life, to seek a new heart, and pardon for CHRIST'S sake? Then are we Christians. But if we are going away to set up our idols in our heart, and place the stumblingblock of our iniquity before our faces, to neglect, *despise, or oppose* the truths we hear, why

call ourselves Churchpeople? The Churchman is he who bears away from his Church grace, knowledge, and holiness. He who trusts in Churchmanship without these things, will find himself one day taken out of the Church like the pieces out of the sacred cauldron.

V. *The threats of God will assuredly take effect on the impenitent.* This dread truth is never, perhaps, questioned in words, but in practice it often is. All impenitent sinners thus question it. Eccles. viii. 11. But the suspension of vengeance is no evidence of its extinction. God withdrew His hand from Jerusalem, (Ezek. xx. 22,) and He withdraws it still from many wilful sinners. 2 S. Pet. iii. 9. But, Ps. vii. 11—13. The time came to Israel at last when God said, Ezek. xxiv. 13, 14. Let us neither tempt His wrath, nor make void His gracious intentions; but, coming to repentance, receive remission of sin, through the great atoning Sacrifice.

LXVII.

Nineteenth Sunday after Trinity.

Subject. The Scripture limitations of anger.

Text. Eph. iv. 26, 27. "Be ye angry, and sin not; let not the sun go down upon your wrath; neither give place to the devil."[1]

Illustrations of anger. Gen. xxvii. 41; xlix. 7; Lev. x. 16; Ps. xxxvii. 8; Prov. xii. 16; xiv. 17, 29; xv. 1, 18; xix. 11, 19; xxi. 24; xxvii. 4; xxix. 22; Eccles. vii. 9; xi. 10; S. Matth. v. 22—26; 2 Cor. xii. 20; Gal. v. 20; Col. iii. 8; Tit. i. 7; S. James i. 20. Further illustrations occur in the course of the Outline.

Principal Words. ὀργίζεσθε—παροργισμῷ—τόπον, exposed *place;* as in a fortified city, where an enemy may enter, or, on an armed warrior's person, which a weapon may find.

Is the passion of anger sinful? Those who take each side of this question alike appeal to the text. Such as contend that anger is lawful assert that the text clearly implies it; while those who affirm the contrary observe that ὀργὴ is one of those things which the Christian is commanded to put away. (Eph. iv. 31.) But it will not follow from this that anger is *essentially* a sin. If it be a temptation to sin, or in any way conducive to sin, it may be well forbidden, on account of the danger, especially as no good can result from it. The text is not a command to be angry; it is a caution: when you *are* angry, take heed lest

[1] There is a very valuable, learned, and exhaustive note on this text in Hammond, in locum, too long for transcription, but well worthy of study.

taken by that kind of anger which is n
sinful, take heed that you sin not; take
lawful feeling transport you not into unla
unlawful passions—into violence or hatred
pecially, "let not the sun go down upon y
limit its duration to the day at furthest,
to your slumber with a wrathful heart, le
sent to the devil an exposed place, an
opening where his envenomed shafts may
he may direct a sinless feeling into guilty
as he endeavoured to make the innocent
hunger a means of tempting our LORD
His heavenly FATHER. We may take
Apostle's words as meaning: If you are
heed lest you sin, for there is much dange
that it is safest to put away the passion al

Inquire

I. *What kind of anger is not sinful.*
may be said of some kinds of anger is evid
"without a cause" would not be condemn
were no anger with a cause. And our
self was moved with anger, (S. Mark iii.

Nehemiah at the abuses which he found among his people. Neh. v. 6. Such that of the sons of Zebedee, when the Samaritan villagers refused to receive their LORD. S. Luke ix. 54. This kind of anger is so far from a sin, that none but those who love GOD are capable of entertaining it.

2. *When we are angry with a brother with cause.* False accusations—defamation—violation of contracts and promises—injuries inflicted—to these things we can be no more insensible than to acts of love and kindness. That we feel such things is the necessary consequence of our feeling at all. And this feeling may be called anger, and is not in itself sinful. Such was the *first* feeling of David towards Nabal. 1 Sam. xxv. 13. But charity is not easily provoked, (1 Cor. xiii. 5,) and it must be a real and substantial injury which excites anger in a true Christian: and it is a solemn consideration that our LORD *never* seems to have been moved by this kind of anger, severe as were the provocations He received. S. Matth. xxvi. 52; S. John xviii. 22, 23.

II. *What is the danger of anger, even when not sinful.*

1. *Even when it arises from the purest motive, zeal for God's glory, it easily leads to sin.* In such anger Moses broke the Tables of the Law, an act which looks like sin, albeit not expressly censured. But there is no question on the character of the action recorded in Numb. xx., as it excluded him from the promised land. In this kind of anger the sons of Zebedee would have destroyed a whole village. This kind of anger led Saul of Tarsus into persecuting the Church of GOD, and it has influenced many more. Indignation against blasphemers, scoffers, hereticks, separatists, must be watched, lest it transgress the prime Christian rule, charity.

2. *Anger on personal grounds is even more dangerous.* The motive is less pure—the excitement, commonly, greater—we are, in a manner, judges in our

own cause. The sins of hatred and revenge commonly arise from this sort of anger. S. James i. 19, 20. David's warrantable indignation against Nabal had nearly hurried him into a frightful act of violence.

III. *What limit has been set by God to justifiable anger.* Holy Scripture does not enter into abstruse reasonings, which many might not understand, many would not trouble themselves to read, and which would be feeble in the moment of temptation. It gives short, easy rules, practical, readily remembered, and always equal to their purpose. Such a rule is, "Let not the sun go down upon your wrath." "The manner of this exhortation plainly argues, that, however lawful anger may be upon some occasions, and in some degrees; yet the justest anger cannot be excused, when it continues long." (Dean Stanhope on the Epistle for this day.) "This precept was observed by the scholars of Pythagoras, who, when they had been angry, and reproached one another,—before the sun went down, shook hands, and embraced one another. This must the Christian do, as to the spirit of the precept, before he offers up to GOD his devotions, that so he may 'lift up' to GOD 'holy hands, without wrath.'" (Whitby on this text.) Anger is too turbulent a guest to be long consistent with the peace of a Christian soul. See that it quit before evening; or it will derange the evening prayer, disturb the slumber which ought to be the image of the last sleep in the LORD, and stain the morrow's rising, which ought to be a resemblance of the resurrection of the just. Anger that outlasts a day is sinful, whatever it may have been before. Our opinion of our wrongs may be unaltered, but it is an opinion only, not a passion. It interferes not with devotion or meditation; it may pain the heart; it does not pollute the soul. Would we say, "This is impossible?" S. Mark x. 27. GOD has commanded it, and He is no hard taskmaster; He never commands without giving grace to perform. And the duty is enforced by a

very serious consideration—indulgence in anger gives opportunity to the devil. For the passion, even when not criminal, is easily converted by the tempter to his purposes; and every sin withdraws some portion of that grace whereby we are kept from his assaults, and thus he gains another advantage over us—and this may go on till grace is lost, and the soul along with it. "To contend with each other is to give place to the devil. For when we ought all to be armed together and to stand against him, we dissolve our enmity towards him, and turn it against each other. Never has the devil such opportunities as in our enmities. Innumerable evils thence arise. While the stones of a building are duly fitted together with no interval whatever, they stand impregnable; but if a needle's point penetrate the whole, or there be a chink of a hair's breadth, this is enough to dissolve and destroy the entire fabric. So with the devil. While we stand close together, and in firm array, his arts have no power; let him make but the smallest opening, he rushes into us like a torrent. All he wants is a beginning: this is his difficulty: give him this, and he will broaden all the rest for himself." (S. Chrysost. in Ep. ad Eph. Orat. xiv. The whole passage is too long for quotation, but would repay careful study for this subject.)

But the Apostle commands us to put away *all* anger, and that for the reason that

I. *We are ill judges in our own cause.* Jonah could deceive himself in this respect, in the very presence of the searcher of hearts. Jonah iv. When anger could so blind a Prophet, who can safely indulge it?

II. *Even when we are right, we may absolutely need, or have needed, the indulgence we refuse.* Our anger may be our bitterest condemnation. David's anger against the man in Nathan's parable was just; yet he had done much worse himself. 2 Sam. xii.

Precautions against anger are—

I. *Prayer.* This is a great bulwark against all sin but anger especially, because it requires a frame o mind essentially calm, and totally opposed to every turbulent passion. Wise was the prayer of David, Ps cxli. 3. He who has begun to pray has half won the victory over this dangerous emotion.

II. *Resolution.* Ps. xxxix. 1, 2; S. James iii. 2.

III. *Cultivation of a mild temper.* Prov. xv. 1.

IV. *Repudiation of incentives.* This, especially if anger be the besetting passion, is in the highest degree important.

V. *Meditation on the love and mercy of Christ.* God reveals Himself to us as "slow to anger." (Ps. ciii. 8, seqq.; Joel ii. 13, and SS. passim.) And if we would be "followers of God as dear children," we must "walk in love, as Christ loved us, and gave Himself for us." (Eph. v. 1, 2;) Rom. v. 10. Loved by God when enemies and aliens, we shall follow Him, though at very great distance, by loving our brethren. And we shall experience the commendation of His Spirit, Prov. xvi. 32.

LXVIII.

Twentieth Sunday after Trinity.

Subject. The Wedding Garment.

Text. S. Matth. xxii. 11. "When the King came in to see the guests, he saw there a man which had not on a wedding garment."

[The proper *Illustrative Scripture* of this Parable is S. Luke xiv. 16—24, treated in Outl. L. But the Parables and treatment both differ. *This* Parable chiefly enforces the duty of those who receive the call; *that*, the ingratitude of those who refuse it, which, in *this*, is only an accident of the narrative. Moreover, the other Parable is treated in this work expressly with regard to the Lord's Supper; this, with regard to the teaching of the Parable only.]

Principal Words. ἔνδυμα γάμου.

This parable deserves solemn consideration, as containing a very solemn lesson. It has, moreover, been grossly perverted, and therefore deserves also a definite explanation.

The King represents God the Father; the union of the Son with His Church is represented as a betrothal, and, at the last Day, as a marriage, on account of its intimacy, tenderness, and affection: Ps. xlv.; Cant.; Isa. liv., lxii. 4, 5; Jer. iii.; xxxi. 32; Ezek. xvi.; xxiii.; Hos. ii.; S. Luke xii. 36; S. John iii. 29; 2 Cor. xi. 2; Eph. v. 23, 32; Rev. xxi. 2, 9; and as a festival, on account of its joyousness and blessedness: Prov. ix. 1—5; Isa. xxv. 6; S. Luke xiv. 15. The two ideas are found together in S. Matth. xxv. 1—13; Rev. xix. 9. "Why is it called a marriage [festival?[1]]

[1] "Convivium nuptiale," Schleus. voc. γάμος.

That thou mayest learn the solicitude of GOD for us, His loving tenderness, and the splendour of the circumstances, (τῶν πραγμάτων,) that there is nothing grievous or stern about them, but all are full of spiritual joy." (S. Chrysost. Hom. lxix. in Matthæum.) "No metaphor could possibly be thought on capable of carrying the point higher, or more worthy the joys of the Messiah's Kingdom." (Dean Stanhope on this Gospel.) GOD "sent forth His servants" the prophets, to call the Jews, who already had been designated to be His people; and they would not come. 2 Chron. xxxvi. 15, 16. After their return from the captivity, the nation did not indeed relapse into idolatry, but they fell into courses quite as odious in His sight, covetousness, extortion, hypocrisy. S. Matth. xxiii. and N. T. passim. Then the King "sent forth other servants"—S. John the Baptist, the SON Himself, in form of a servant, (Isa. xlii. 1, 2, and passim, Zech. iii. 8; Phil. ii. 7,) and the Apostles, saying, "Behold the blessings of the Gospel are ready for you; come unto the marriage." The worldly and selfish part of the nation treated the message with indifference or contempt; they were too deeply immersed in secular pursuits to regard it. The "remnant," the fierce rulers and their dependents, "took His servants, and entreated them spitefully, and slew them." The King then sent forth His armies, those of Rome, and destroyed those murderers, and burned up their city, Jerusalem. Meantime He sent His servants, the Apostles and their successors, into the highway of the Gentiles. S. Matth. xxviii. 18—20; S. Mark xvi. 15; Acts i. 8; xiii. 46, 47; xxviii. 28. The officers of the Church gathered as many as they found disposed to accept the Gospel, for they offered it to all; but there were "bad" as well as "good" among those who accepted. S. Matth. xiii. 25, 39, 47, 48. And now the feast is to begin; the King enters the hall of state to take note of the assembled guests; and His eye lights on one who has not on a

wedding garment. It was usual in those times for princes on such occasions to present each guest with a suitable dress for the royal banquet.[1] Of course, the neglect to wear it would be an act of high insolence and contempt. God, in like manner, when He called the Gentiles to the blessedness of heaven, supplied each with a garment, the righteousness of His Son, Isa. lxi. 10, received by faith,[2] put on in Holy Baptism, retained by faithful obedience. Rev. xix. 8. (Compare Rev. iii. 17, 18 with Isa. lv. 1.) The want of any of these would be absence of the wedding garment. For "by it are intended all that purity of mind and conversation, all that charity and those good works, which are the genuine fruits and evidences of a truly Christian faith." (Dean Stanhope ubi supra.) The King, who might have expelled the insolent intruder at once, condescends to mild expostulation, that the offender may stand self-condemned —v. 12. And the man is speechless—(ἐφιμώθη, he was gagged—he could not open his lips.) Such would be the condition of those who, accepting the Gospel invitation, but not availing themselves of the offered qualifications, expected to enjoy the blessings of heaven. They would not be able to answer a word. Job ix. 2, 3. What could they say? It is true they had no wedding garment of their own, and, if the King had refused to bestow one, they might reasonably have asked, how could they be expected to bring one? But they would make no such reply—because they knew the garment had been offered. Their guilty silence would be short. "Having no-

[1] . . . . "Chlamydes Lucullus, ut aiunt,
Si posset centum scenæ præbere rogatus,
'Quî possum tot?' ait; 'tamen et quæram, et quot habebo,
Mittam.' Post paulò scribit, sibi millia quinque
Esse domi chlamydum." *Hor.* l Ep. vi. 40.

[2] The wedding garment could not be faith (i.e. belief) alone, because, as remarked by Whitby (in loc.) the man *must* have had that, or he would not have come.

thing to answer, he condemned himself." (S. Chrysost. ubi supra.) The parable declares the sequel,—v. 13.

The solemn truth enforced by this parable is, "Many are called, but few chosen." These words, in their primary meaning, refer to the Jews, to whom the parable was spoken, and to whom, as we have just seen, it has especial reference. (See Outl. xix.) But, as the parable is useful to the Church in all ages, so is its moral applicable. It is not enough to be invited, or even to have accepted the invitation. Outward conformity is in itself nothing. Repentance, faith, obedience, and all these as little imperfect as we can bring, are the tokens whereby we know we have received and retained the wedding garment, the passport to salvation.

The chosen, then, (ἔκλεκτοι, *elect*) are not selected from the called according to a "sovereign" (or, arbitrary) will, but the contrary. The Jews were called, but not chosen. Did GOD mock them with offers which they could not accept? Did He say "Come," and withhold them from coming? Did He call that He might not choose? add mockery to condemnation? Would we thus represent Him Who is the perfection alike of justice and mercy? The words are, "They *would not* come"—(*οὐκ* ΗΘΕΛΟΝ *ἐλθεῖν.*) The fault was wholly in their own perverse *will.* S. John v. 40; S. Luke vii. 30; Acts xiii. 46, 47. And what was the case with the Gentiles? These, for the most part, accepted the invitation. But there were conditions attached—repentance, faith, obedience—the last, it might be, even to a painful death. These were too much for many converts, and they thought they might enter the banquet hall without the wedding garment. 2 Tim. iv. 10. But none of these were arbitrarily condemned. Had they been so, could they have been "speechless?" Surely they would have said, "How could I have a wedding garment? I had none of my own—no means to buy

one. Thou gavest me none: wherein am I to blame?" But the parable shows us that none will say this, or anything, in excuse. There is none to be made. All know the terms—all know whether they have complied—all know that the garment is offered—whether Jews or Gentiles, all who are called might be chosen, if they would. GOD'S will is that all should be saved (1 Tim. ii. 4, *πάντας ἀνθρώπους* ΘΕΛΕΙ *σωθῆναι*,) and nothing could hinder this will from taking effect but man's perverseness, which GOD will not forcibly overrule. Therefore it is, that, if many are called, few are chosen.

It is doubtless a most *solemn* thought that this great alternative rests with ourselves—and that so many of us should fail. But it should not be *disheartening*. The prophetic parable speaks in the first instance of the Jews, whose history is before us. But it determines nothing about the proportion of the saved. (S. Luke xiii. 23, 24.) Certain it is that vast numbers will be, Rev. vii. 9. And it is enough for us to know that we shall be among them, if we strive to enter in at the strait gate. The attractions of the heavenly reward are set before us under manifold images, and nowhere more remarkably than in this parable. No earthly blessings are so pure, and so little imperfect as those of the conjugal union—no splendours so dazzling as those of royalty—yet these are the faintest possible shadows of the blessings to which we are called. Isa. lxiv. 4; Rev. xxi. xxii.

We, then, have been called to the marriage supper. Rev. xxii. 17. We have not, like the Jews, refused the invitation, but, as our presence here to-day avouches, professed to accept it. And yet we may not be chosen. But this we must determine for ourselves. We must put on the wedding garment offered to our hand. Eph. iv. 22—24; Col. iii. 8—12. We must not suppose that the holy garment can be worn over the pollutions of sin, nor excuse our-

selves by pleading ignorance of the needful qualifications, with the Scriptures which contain them in our hands.

S. James v. 9; Rev. iii. 20. The moment is close at hand when the King will come in to see the guests, when all that we deem substantial will be a shadow, and parable and prophecy be the only realities. Then the only concern will be whether we are clothed in the robe of righteousness. May no soul here present be without that robe! 2 Cor. v. 2, 3. But there *may* be *one;* and let each see he is not that one! The just and passionless King will give him opportunity of defence. But what defence can he make? We have seen that he will, and must, be speechless. And that speechlessness will be the most eloquent self-condemnation.

Let us, however, remember that we are called to blessing (1 S. Pet. iii. 9,) and that, as it is God's will we should be saved, if our will concurs, the effect is certain. Be it our care that we all be chosen, as we have all been called; and as we have been called in one hope, (Eph. iv. 4,) let us walk worthy of our vocation, (Eph. iv. 1;) 1 S. Pet. v. 10, 11.

LXIX.

Twenty-first Sunday after Trinity.

Subject. The nobleman's son healed.

Text. S. John iv. 54. "This is again the second miracle that JESUS did, when He was come out of Judea into Galilee."

[There is no Scripture properly illustrative of the text or history. The miracle wrought on the centurion's servant (S. Matth. viii. 5—13; S. Luke vii. 1—10,) bears some analogy to this, as is noticed in the Outline.]

S. PAUL observed concerning his ministry that not many mighty, not many noble, were called. (1 Cor. i. 26.) The reason was that cares, riches, and pleasures, in their case, choked the Word, and forbad it to fructify. (S. Luke viii. 14.) These things are so adverse to spiritual religion, that, were it not that with GOD all things are possible, no rich man could enter into His kingdom. But with GOD all things *are* possible. S. Mark x. 23—27. The Gospel was preached to the poor, whom the supercilious teachers of Judaism despised; but it was not withholden from the rich; and, wherever they received it, its fruits have been as manifest as among the poorest. And, that it might be known that the way of salvation is open to all stations, the Spirit of GOD has caused this miracle to be recorded, as well as those wrought on the persons of the poor.

The man on whose son the miracle was wrought was a courtier (βασιλικός) of Herod Antipas, an ungodly prince; but faith may be retained under the most unfavourable circumstances, if they have not been voluntarily incurred. There were Christians in the

profligate court of Nero. Phil. iv. 22. The nobleman's faith was genuine, but weak.

I. *It was genuine.* For

1. *He believed in the power of our Lord to restore his son.* This is evident from the mere fact of his application.

2. *His faith had never wavered during the long journey of three and twenty miles, which he took to reach our Lord's presence.*

3. *When addressed, "Except ye see signs and wonders, ye will not believe," he did not assent, but repeated his entreaty, "Sir, come down ere my child die."*

4. *When addressed, "Go thy way, thy son liveth," he believed, and went his way.* He saw no miracle, but believed as much as if he had seen. He believed so far as to act upon his belief. Had he not believed, he would not have so acted. It was obedience, the most genuine and acceptable fruit of faith.

5. *He received the blessing which he came for:* which he certainly would not from the hand of an omniscient SAVIOUR, had not his faith been true. S. Matth. xiii. 58.

Nevertheless,

II. *It was weak.* For,

1. *He did not believe that Jesus could heal except when bodily present.* He did not believe that a word or a will of the SON of GOD was sufficient to effect all purposes. He thought there must be contact, or, at least, visible communication, for he said, "Sir, (Κύριε) come down ere my child die." It was Mary's and Martha's error—Jaïrus's error—but an error still—a poor conception, not inconsistent, indeed, with faith, but inconsistent with high and enlightened and developed faith. "How his very words betray his weakness! If not before, surely after [JESUS] had discovered his thoughts, he ought to have entertained great conceptions of Him. But hear how he yet grovels on the ground. For 'Come down,' he says, 'ere my child die.' As

though [JESUS] could not raise him from the dead, and did not know what was the state of the boy." (S. Chrysost. Hom. XXXV. in Joannem.) It was very different from the centurion's implicit trust.[1] It is true, however, that his faith had attained fuller proportion after he had come to JESUS; for he then believed fully that a word from those divine Lips would be sufficient.

2. *That his faith was capable of increase showed that it was originally imperfect.* And this is evident, not only from what has been said, but from v. 53, where the sense is the same as in S. John ii. 11. (See Former Series, Outl. xiv. III.)

This history suggests to us,

I. *The signs of real faith, however infirm.*

1. *It brings the believer to Christ.* Whatever does not this, is not faith. A believer in the existence and power of CHRIST, like a believer in the existence of some distant city, may possibly never intend to visit the object of his belief. True faith will bring a man in meditation and prayer to Him, Who has the will and power to save. True faith, even in smallest and weakest degree, renounces the idols of the world and self, and puts its whole confidence in the SAVIOUR, saying, S. John vi. 68. It abandons all self-dependence, all hope of personal merit. It seeks with earnest importunity: "LORD, come down ere my soul die! Save! for Thou alone canst!" In secret sorrows and misgivings, outward troubles, temptations, losses, bereavements, faith looks to Him for rest.

2. *It is not alarmed at difficulties.* After an anxious journey, the nobleman received a repulse dispiriting to any but the truly faithful. S. John iv. 48. The words were addressed to his class, as the plural shows. They may be reverently understood, "Men of your

[1] The centurion and nobleman are ably contrasted in Dean Stanhope's comment on this Gospel: also in S. Chrysostom, ubi supra.

description,[1] who affect superiority to prejudice, will not be convinced, unless you *see* a miracle. Hadst thou asked for the *boon*, it might have been granted; as thou askedst for the *sign*, it will not be." The nobleman was not discouraged; he repeated his request, and received. True faith defies difficulties and discouragements, and crosses the gulf which the world, our passions, and Satan would interpose between us and our GOD. S. Luke xi. 5—13; xviii. 1—8; S. Matth. xv. 21—28.

3. *It is always progressive.* "A weak faith may be true; but a true faith is growing." (Bp. Hall's Contempl. on the N. T. iii. 2.) If no bigger than a grain of mustard-seed, it will, like that, become a great tree. S. Matth. xvii. 20; xxi. 22. When the nobleman came to CHRIST he was far from the faith which could say, "Speak the word only." (S. Matth. viii. 8.) Yet, when the word *was* spoken, his faith had attained *that* stature. Faith inherits the blessing, S. Luke viii. 18; S. John xiv. 13, 14; xv. 2. Does our faith *advance?* If not, we have not true faith.

4. *It is always active.* Our LORD gave the nobleman an assurance and command at once, v. 50. He believed the assurance, and acted on the command. Our LORD assures us that He has healed our souls, but the assurance is accompanied by a command. S. Mark i. 15. True faith goes the way that CHRIST commands. The nobleman saw not the miracle—but he believed it. We see not our inheritance, nor have we seen the SAVIOUR. (1 S. Pet. i. 8.) Yet we believe in both, and with no blind belief; for they are evidenced to us by proofs sufficient to establish any fact whatever. If we have faith, then, we shall act on it, as the nobleman did—we shall repent of every sin—fulfil every duty.

[1] S. Chrysostom paraphrases "You Capernaites," as contradistinguished from the Samaritans, who believed without witnessing any sign. (ubi supra.)

5. *It is always communicative.* The nobleman's family, no less than himself, believed. v. 53. The believer seeks not his own salvation only, but would bring all others, specially those of his own house, to the blessings of the Gospel. "In vain do they pretend power over others who labour not to draw their families unto GOD." (Bp. Hall, ubi supra.)

From the Gospel of this day we learn,

I. *The mighty power of faith.* Its smallest proportion overcomes all obstacles. S. Matth. xvii. 20; xxi. 22 (quoted supra); S. Mark ix. 23; S. Luke xvii. 6. Heaven itself is accessible to it. It may not always obtain the precise object it seeks, because it may, when weak, make unauthorized requests. The nobleman was not authorized to request that the LORD would *visit* his son, and the request was not granted; but he did obtain his main object, his son's *recovery*. If we ask amiss we shall not receive (S. James iv. 3); but if we ask what is commanded, faith will obtain it. S. Matth. xxi. 22.

II. *Weakness of faith involves many disadvantages.*

1. *It impairs our favour with Christ.* Although the weakest faith performs great wonders, yet the weakness is an impediment. The weakness of the nobleman's faith put him on the presumptuous request that his SAVIOUR would journey more than twenty miles out of His way to bestow a particular blessing—a request which was refused. The centurion made no such request. As his faith was strong, his humility was deep. He even did not ask the very boon he desired. He laid the case before the SAVIOUR, and awaited the result. And the consequence was that the LORD said, "I will *come*, and heal him." Which stood higher in the favour of our LORD? Whatever advances us in His love, and releases us from unbecoming petitions, is surely most important.

2. *It generates a very unbecoming expectation, that God will not only work out our wishes, but that He will work them out in our own way.* If the nobleman's

faith had been perfect, he might have asked indeed the healing of his son, but left to JESUS to prescribe the means. Dictation to GOD is tempting Him to refuse. "'Heal my son,' had been a good suit; for He is the only physician for all diseases; but 'Come down and heal him,' was to teach GOD how to work. It is good reason that He should challenge the right of prescribing to us, who are every way His own; it is presumption in us to stint Him to one form. An expert workman cannot abide to be taught by a novice; how much less shall the all-wise GOD endure to be directed by His creature! This is more than if the patient should take on him to give a recipe to the physician. That GOD would give us grace, is a becoming suit; but to say, 'Give it me by prosperity,' is a saucy motion." (Bp. Hall, ubi supra.) The course of Providence will not give way to man's blind ideas of what is best for him. Pardon, grace, salvation, we may ask unreservedly; but we must not prescribe to GOD the manner of bestowing even these. 2 Cor. xii. 8, 9. Our blessed LORD Himself, in His human character, affords us a remarkable example of our duty in this respect. S. Matth. xxvi. 39. Wise is the prayer of S. Chrysostom adopted by our Church, that GOD would fulfil the desires and petitions of His servants "as may be most expedient for them."

3. *It is injurious to the Saviour's perfections.* It was a low conception of Him that He could heal with a touch, and not with a word,—that the distance of a day's journey could make any difference to Him who fills immensity, Jer. xxiii. 23, 24; that He was almighty against disease, but not almighty against death. Let us never question, in the smallest particular, His power, or the extent of His redemption. We ask not miracles—not because we doubt His power to work them, but because we have no warrant in His Word for such a petition; but we question not His ability or will to work whatever He has covenanted to perform.

III. *We must not rest in beginnings.* When we look at the great imperfection of the nobleman's faith, we may naturally enough fear that our own may be too weak to achieve its object. Yet his was not; nevertheless, we must "go on unto perfection." (Heb. vi. 1.) The Giver of faith can enlarge and purify His gift; and will, if we ask. S. Luke xvii. 5. Faith, like other acquirements, improves by exercise. Then shall we go on our way, not seeing indeed, but believing. S. John xx. 29; 2 Cor. v. 8. And, when we reach our journey's end, we shall see face to face, and know all perfectly. 1 Cor. xiii. 12.

LXX.

Twenty-second Sunday after Trinity.

Subject. The unmerciful Servant.

Text. S. Matth. xviii. 34, 35. "His lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly FATHER do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Illustrative Texts. Exod. xxxiv. 7; 2 Chron. vii. 14; Ps. lxxviii. 38; lxxxv. 2; lxxxvi. 5; ciii. 3; cxxx. 4; Isa. xxxiii. 24; Jer. xxxi. 34; xxxvi. 3; Dan. ix. 9; Ecclus. xxviii. 1—8; S. Matth. vi. 12; S. Mark iv. 12; xi. 25, 26; S. Luke vi. 37; vii. 41, seqq.; xvii. 3, 4; Acts v. 31; xiii. 38; xxvi. 18; Eph. i. 7; iv. 32; Col. ii. 13; S. James ii. 13; 1 S. John i. 9; ii. 12.[1]

Principal Words. *ἀπόδῳ — ὀφειλόμενον — ἀφῆτε — παραπτώματα.*

NATHAN'S parable (2 Sam. xii. 2—4) is familiar to us, as also its effect. David, in burning indignation, condemned to death a person who was represented as having committed a sin analogous indeed to his own, but of immensely inferior heinousness, while he himself was unconscious of having sinned at all. A para-

[1] The vast subjects of GOD'S forgiveness of us and our duty to forgive our neighbour pervade Holy Scripture; the above texts therefore are only some of the most emphatic. Those to Outl. xv. should here be collated. The subjects, however, of that Outline and this are not *identical*; in *that*, the duty is somewhat more than is here inculcated, and is urged on a ground liable to be misunderstood: in *this*, the duty does not go beyond simple forgiveness; but it is urged on a much higher ground, about which there can be no misunderstanding, although we cannot, perhaps, understand it in all its greatness and urgency.

ble spoken by Him who spake as never man spake (S. John vii. 46,) has this day been commended by the Church to our ears and hearts. Our feeling, on hearing it, is probably akin to that which Nathan's parable excited in David's mind. We admire the noble and munificent mercy of the prince.[1] The slave might be sold with all his family, yet liquidation of the debt would not be approached. "Have patience with me, and I will pay thee all," was an arrogant boast. Nothing but free forgiveness could rescue the unhappy debtor. And it came. And now we are prepared to see the subject of such boundless generosity boundlessly grateful, and return to his fellow-servants with a heart overflowing with thankfulness and affection. But no—he meets a fellow-servant, who owes him a hundred pence.[2] We expect to hear him say, "Joy to thee, my brother! the most merciful of masters has forgiven me my incalculable debt! how shall I show my gratitude, except by following his steps at an immeasurable distance?" He says nothing, he feels nothing, of the kind. He demands his own, and accompanies the demand with brutal violence. The unhappy victim falls at his feet, and appeals in the very words which he had addressed to his master; only without presumption, for it was a debt which might be paid. The very address, it would seem, could scarcely have failed to remind him, if remindal were needed, of what had so recently occurred. But the entreaty falls on an ear which

[1] The debt, at the lowest computation, is represented as nearly £2,000,000; if the talent of gold be taken as the standard, £75,000,000. The price of a slave was about £3. 15*s*.

The servant appears to have been of the class mentioned in the parables of the Talents and Pounds; persons to whom sums were entrusted to negotiate with for the benefit of the revenue. The principal and interest of such sums might amount together to something very considerable, though scarcely to this. The phrase *συνᾶραι λόγον*, v. 23, is used in the former parable. The word *δάνειον* looks the same way.

[2] About £3 *sterling*.

has no heart. The merciless creditor casts him into prison. How is our indignation stirred! how do we rejoice that the prince recalls the remission! how disappointed should we have felt had he done otherwise! The merciless servant is cast into the dreary prison, wherein is a pit or well, into which special offenders are thrust. There are irons and stocks therein to be used at discretion of the jailer, hence called *βασανιστής*. Here the guilty debtor is to remain till he shall pay his debt! awful irony! his imprisonment must be for ever![1] Terrible as is the punishment, the criminal claims no share of our pity. On the contrary, we rejoice that so enormous an offender has found a just retribution.

If we resemble David in his indignation, let us take heed lest we resemble him in his self-deceit and unconscious self-condemnation, also. For every unforgiving soul is worse than the unmerciful servant, and will undergo a retribution infinitely more severe "where the worm dieth not, and the fire is not quenched." (S. Mark ix. 46.)

Does this seem hard? Some think so, and would explain away the plainest language of Holy Scripture, rather than admit it. And yet, in the case of this offender, we approve the rule "He shall have judgment without mercy that showed no mercy." (S. James ii. 13.) Why should we disapprove it when the offence is infinitely more aggravated, as that of an unforgiving sinner assuredly is?

For consider,—

I. *The amazing love of God to the undeserving.*

What was the unmerciful servant's debt in comparison of ours? What is the value of the whole

[1] Romanists hence take occasion to uphold their dogma of purgatory. Will they acknowledge the catholicity of S. Chrysostom? "If it be so burdensome to thee to be friends with him who has injured thee, heavier it is to fall into *hell*." (*γέενναν*.) "'He delivered him to the tormentors, till he should pay all that was due unto him.' That is, in perpetuity (*διηνεκῶς*). *For he could never pay.*" (S. Chrysost. Hom. lxi. in Matthæum.)

world in comparison of that of a soul? (S. Matth. xvi. 26.) Yet every soul was forfeit. It is vain and foolish to think of entreating GOD'S patience till we have paid all. The servant might have paid some part, however inconsiderable. But we can pay absolutely nothing. If we never committed another sin, this would only be not increasing the debt. S. Luke xvii. 10. But we offend daily. GOD is patient (Rom. ii. 4, and SS. passim,) but not till we pay the debt, for that is beyond our power. He loves and forgives us. The parable, however, but imperfectly shadows forth His love—which no earthly illustration can approach. What should we have thought if the king had presented the debtor slave with 10,000 talents more? Yet even this would have been an imperfect illustration. 1 S. Pet. i. 18, 19. What should we have thought if the king had bidden him sit down with him on his throne? Yet this again would be an imperfect analogy. Eph. ii. 4—6; Rev. iii. 21.

II. *What should be our conduct in consequence.*

It is not easy to say. It demands our whole selves, spirits, souls, and bodies. 1 Cor. vi. 19, 20. But it is very easy to say what should *not* be our conduct. It should not, at all events, be flagrantly inconsistent with this view. And such it will be—

1. *If we forgive not every one his brother their trespasses.*

There is a vast disproportion between 10,000 talents and 100 pence. But it is still finite and calculable. Between one sin, even in thought, against GOD, and 10,000 trespasses of our fellow-men against ourselves there is no proportion whatever,—the distance is infinite. And what must become of the holiest of GOD'S saints, if GOD should claim the debt of all his thoughts, words and actions? How then shall we dare be rigorous against an offending "*brother?*" Created by the same FATHER, redeemed by the same SAVIOUR, sustained by the same Spirit of life? brother indeed of the LORD Himself? Heb. ii. 11, 12.

2. *If we forgive not* from our hearts. For these words are added by our LORD, lest any should suppose he had fulfilled the command by mere abstinence from active revenge. The unmerciful servant might have escaped if he had only refrained his hand and tongue from violence, though with a grudging and vindictive heart. And why? because his master was "*a man* that was a king," (*ἀνθρώπῳ βασιλεῖ*, v. 23,) and could not see beyond his actions. But it is not so with the King with Whom we have to do. One feeling of resentment is sufficient to condemn us. "Christians are not hereby forbidden, absolutely and upon all occasions, to right themselves by legal process. It may, indeed, and sometimes does, happen, that, on the contrary, they are bound to endeavour this for the chastisement of offenders, the terror of ill men, and the security of order and peace. For, when the public interest is concerned, we are not at full liberty to put up with injuries;" (Dean Stanhope on this Gospel,) but we must act from public duty, not private malice. We may protect ourselves against the malignity of enemies, but we must cleanse our hearts from resentment. We may never say, "I have been so deeply, so severely injured, that I cannot forgive, nor can it be required." "Every one" *must* forgive, and "from the heart." And no distinction is drawn between greater and lesser injuries. "*Their trespasses*" is the indiscriminate, the all-comprehending term. Those who forgive not thus forego the fatherhood of GOD: "He says not 'your FATHER,' but 'My FATHER.' The wicked and manhating man is unworthy to call GOD *his* FATHER. Two duties are here enjoined: to condemn our own trespasses, and forgive those of others; the former, that the latter may be easier, (for he who meditates on his own sins will be more indulgent to his fellow-servant;) and not only to forgive from the tongue, but from the heart." (S. Chrysost. ubi supra, note.)

3. *If we deceive ourselves in this matter.* Say not,

I have been forgiven,—assured of pardon,—my peace is made,—and, if I should not forgive, God will not revoke His forgiveness of me, for His gifts and calling are without repentance." (Rom. xi. 29.) Grant that you *have* been forgiven: no doubt, in your Baptism at least, you were. But was not the unmerciful servant forgiven? v. 27. It was just because he thought himself beyond danger of a reclaim that he acted as he did. The pardon was expressed without condition, because the condition might well seem evident. So with the Divine promises. Our Lord told the Apostles unconditionally that they should sit on twelve thrones, judging the twelve tribes of Israel, (S. Matth. xix. 28;) yet one sinned, and, when he went to perdition, was said to go to "his own place." (Acts i. 25.) The gifts and calling of God are indeed without regret (ἀμεταμέλητα) on His part; but, where there is change on ours, the relation to Him is disturbed. Gen. vi. 6, 7; 1 Sam. xv. 11, 35. There is no promise to the unforgiving. He cannot answer the question, v. 23. His Lord will deliver him to the tormentors,—for so it is expressly said, v. 34, 35.—"'The gifts and calling of God are without repentance.' But such is the power of wickedness, that it dissolves that law. What [sin] then can be more aggravated than resentment, demonstrated thus to overthrow such and so mighty a divine gift? Not only did [the king] merely deliver up [the unmerciful servant,] but in anger.[1] When he commanded him to be sold, the words were not those of anger, (for he sold him not,) but rather the very beginning of kindness; now the sentence is that of deep indignation, vengeance, and punishment." (S. Chrysost. ubi supra.) (Outl. lxv. III.)

III. *How watchful we should be against unforgiveness.*

Examine your *hearts*, brethren, lest one particle of this foul sin be there. Tamper not with it for one

[1] Ver. 34.

moment. Trifle not with your souls. Remember your daily prayer, S. Matth. vi. 12, of which the parable indeed reminds us. That petition will draw a curse on every unforgiving soul. Especially if you approach the holy Mysteries, see that ye be clear in this matter.[1] S. Matth. v. 23, 24. Then in the spirit of love approach the God of love, and realize His blessed promise, S. Luke vi. 37.

[The Homily of S. Chrysostom quoted in this Outline would be worthy transcription, were that possible. The elaborate contrast of sins against God with offences against man especially deserves study for this subject.]

[1] See the 3rd Rubric before the Service for the Holy Communion, and the first Exhortation.

LXXI.

Twenty-third Sunday after Trinity.

Subject. The superiority of the righteous.

Text. Prov. xii. 26. "The righteous is more excellent than his neighbour; but the way of the wicked seduceth them."

[The excellence of righteousness, or, as moralists speak, virtue, is the theme of Holy Scripture; the Books of Job, Psalms, Proverbs, our LORD's discourses, the concluding portions of S. Paul's Epistles, and the Catholic Epistles generally, treat it most systematically. The Scriptures and Texts to Outlines LV. and XLVII. may be consulted with advantage.]

Principal Words. צַדִּיק, רֵעֵהוּ.

THE first part of the text appears a truism,—the righteous is more excellent than the unrighteous,—for that is the meaning. But, truism as it may seem, it demands our solemn attention, for it is solemnly declared by the Spirit of GOD. It must be therefore an important truth, and one to be borne stedfastly in mind. Though none would deny it, many forget it, which is practically the same thing. "The way of the wicked seduceth them," so that even a truism needs to be inculcated on them, or they would not see it.

I. *The righteous is more excellent than his neighbour* (*or, than others.*)

1. *In his moral character.*

Many say, "I am no worse than my neighbours," and think this quite enough, though their neighbours be sunk in every kind of sin. But the righteous walks by another rule,—the Word of GOD; and, though he should be left, like Noah, or Lot, or Elijah, in the midst *of scoffing enemies*, he would walk in the paths

of righteousness, even did torture or death ensue. He is necessarily sober, honest, truthful; and it is admitted on all hands that he who is these is more excellent than he who is not. But more,—he is more excellent than those who are sober, honest, and truthful, if they be not also righteous. For these things do not constitute righteousness. A man may be sober from motives of health, or taste, or prudence, or reputation; but the righteous man is sober because God has said, Eph. v. 18; 1 Thess. v. 7, 8; 1 S. Pet. iv. 7; v. 8. No secrecy therefore would tempt him to an act of intemperance. Gen. xvi. 13; Ps. cxxxix. A man may be honest for character's sake, and because dishonesty would blast his worldly prospects; could he commit fraud with secrecy or impunity, he would do it. The righteous man is honest because God hath so commanded him to be. Exod. xx. 15; Zech. v. 3, 4. He is honest alike in little and great things, S. Luke xvi. 10; xix. 17, and as much so in the dark as in the light. A man may be truthful because detected falsehood brings disgrace and ruin; but secure him from detection, and give him adequate motive, and he will prove untruthful immediately. But the righteous is the servant of the God of truth, and therefore, like the God he serves, cannot lie, or he would cease to be righteous. A man may respect the decencies of society for character's sake, but give him secrecy and opportunity, he would outrage them immediately. But the language of the righteous would be Gen. xxxix. 9.[1]

2. *In his religious duties.* A man may come to church because it is customary, respectable, or affording him some sort of interest. Isa. xxix. 13; cf. S. Matth. xv. 8. If the church were to be closed, and the Lord's Day abolished, he would experience no loss. But the Lord's Day, Word, and House, are the delight of the righteous. Isa. lviii. 13, 14; Ps. i. 2;

[1] On "the practice of the presence of God," see Bp. Jeremy Taylor's "Holy Living," i. 3.

xlii.; lxiii.; lxxxiv.; cxix. He misses no opportunity of attendance at church, Sunday or ferial day, except under pressure of other duty, S. Matth. xii. 7, 11, and then with regret. When the moral man says "Amen" with the lip, the righteous speaks it with the heart also. While the moral man listlessly follows the form of prayer, the righteous earnestly devotes himself to its spirit. The moral man hears with the ear, the righteous with the heart. The moral man hears the most awakening sermon, and admires, perhaps—but is unedified; the righteous man hears the least gifted of CHRIST'S ordained messengers, and GOD blesses His ordinance with abundant instruction. The moral man goes from preacher to preacher, perhaps from sect to sect, for excitement; if there is no preaching, he finds no pleasure in the service. The righteous man seeks to the teacher whom the Providence of GOD has set over him; in prayer and praise he finds pleasure and blessing, whether there be sermon or not. 2 Tim. iv. 3, 4; Prov. xv. 29.

3. *In his social duties.* His courtesies and kindnesses are not dispensed, like those of his neighbour, with any view to self, or worldly profit. Neither are they bestowed on those only who love him, or are even indifferent to him. The largeness of righteousness embraces enemies also. S. Matth. v. 46—48.

4. *In his genuineness.* The righteous man really is what his best neighbour only seems; and therefore is more excellent, as the jewel surpasses the counterfeit. Where his neighbour looks to actions, he looks to thoughts. If he can guard these, the rest will all be well. Prov. xx. 11.

5. *In his very nature.* He is the most excellent being on earth. To be of the council of princes is esteemed great honour; but *his* communion is with the King of kings, and even his union is with Him. S. John xvii. 24. This excellence is so great that thought labours *vainly* to grasp it. Nothing so ex-

cellent is said of the holy Angels. Nay the Angels themselves minister to the righteous. (Former Series, Outl. lxxxix.) He is more excellent than his neighbour, though that neighbour be the mightiest of princes, and he the meanest of menials. More excellent, as the favour of GOD surpasses the flattery of man. More excellent, because the world's honours are soon gone; but righteousness abideth for ever. Prov. xi. 4. The righteous is an immortal—an heir of eternal life: he can defy death: he can even welcome it. His enjoyments here are shadows of that Paradise which awaits him—itself a shadow of the full blessedness which shall be his at the resurrection of the just. (δικαίων. S. Luke xiv. 14.)

But, although the superiority of the righteous is so palpably evident,

II. *The way of the wicked seduceth them.* 2 Thess. ii. 10. It disables them from seeing a plain truth, or, as we said, a truism. And this it effects:

1. *By appearing itself to be the way of righteousness.* Prov. xvi. 25. It confounds morality with religion. Without morality there cannot be religion; but morality without religion is unrighteousness. Holy Scripture speaks only of the righteous and the wicked; every one who is not righteous is wicked. The moral, but not righteous, man says, "I pay my debts, I am sober and industrious, I keep my Church, I subscribe to charities and charitable objects." He is therefore contented, and believes himself to be in the way of righteousness. The truism he accepts; but, believing himself righteous, he believes himself, of course, "more excellent than his neighbour," and hesitates not even to say so, like the Pharisee in the parable. (Former Series, Outl. lix.) But he has never acted from hatred of sin, as the cause of the SAVIOUR's sufferings; from love of that SAVIOUR, or for the glory of GOD. GOD, in this view, at least, was not in all his thoughts. And how can he be righteous, whatever his conduct, who has no respect to CHRIST, our

righteousness? 1 Cor. i. 30. Brethren! beware of being seduced by fair appearances—no outward morality can dispense with a renewed heart. Prov. xxiii. 26. The great Day will disclose the truth. "He showed me many trees, which had shed their leaves, and appeared dry; all were alike. And he said to me, 'Seest thou these trees? these are the dwellers in the present world.' 'Why then,' I replied, 'do they appear dry?' 'Because,' said he, 'the righteous and unrighteous cannot [always] be distinguished in this life, but are alike. This life is the winter of the righteous, who, dwelling among sinners, are not recognized. As in winter all trees shed their leaves, and appear dry, and the dead cannot be distinguished from the living, so are the righteous and the unrighteous alike in this life. . . . . The future life is the summer of the righteous, the winter of the unrighteous. When the mercy of the LORD shall have shone forth, then shall His servants be made known, and become evident to all.'" (Hermas, Pastor, III., Simil. iii. iv.)

2. *By appearing the way of excellence.* This may well seem strange; but it is certain. The allurements of sin are nearer in point of time than the chief blessing of righteousness. Hence the difference in excellence is disregarded, or even inverted to the inward eye. The privileges of the righteous are chiefly internal—felt rather than seen—and men must be righteous to experience them. Thus the wicked despise them. But the gratifications of sin are palpable, and attractive to the natural man; hence, like Esau, he "barters life for pottage"—forfeits the blessings of eternity, and incurs everlasting ruin. Wisd. ii.

3. *By inducing and increasing forgetfulness of God.* This is the natural tendency of wickedness—for wickedness and GOD are opposites; it tempts GOD to remove His grace, and does naturally lessen that grace, and surrender the sinner to his own devices.

Men do not at once plunge into extrémes.[1] David was, by disposition, the very opposite of sanguinary and cruel; he would not injure an enemy, much less a friend. 1 Sam. xxiv. xxvi.; Ps. vii. 4. But one forbidden desire entered his heart, and murder was easy, and, indeed, unavoidable, if he would attain his object. Hazael contemplated with horror the crimes which he afterwards committed. 2 Kings viii. 13, 15. Herod Antipas began as David. S. Mark vi. 20. The fear of GOD, however, gone, he took a profane oath, and, to keep it, went on to murder. Judas Iscariot began with covetousness—proceeded to theft—ended in sacrilegious murder. None of these contemplated his last sin when he committed his first. A man ashamed of CHRIST, but professing shame of his clothing, spends the LORD'S Day in the fields; he meets those like him, who involve him in intemperance, for which his act has prepared him. With an enslaved heart, ruined character, exhausted purse, enlarged wants, he goes on to fraud—robbery—murder: sins which he believed on that first fatal LORD'S Day he never would have regarded but with deepest abhorrence. Men allow themselves in "trifling" sins, forgetting that no sin is trifling—sin being transgression of the Law of GOD. (1 S. John iii. 4.) Think lightly of one sin, you will soon think lightly of all. The downward path is easy[2]—seduction is step by step—will and power fail—men fall from one wickedness to another—they become Satan's slaves, and receive his wages. (Rom. vi. 23.) 2 Tim. iii. 13.

Brethren beloved in the LORD! beware of the seductions of wickedness, whether disguised as goodness or as pleasure, or in the hardening of conscience! Heb. iii. 13. You acknowledge that the righteous is more excellent than his neighbour; choose his lot while you may. Let not the way of the wicked seduce you to believe that you may continue in it,

[1] "Nemo repentè fuit turpissimus." Juv. ii. 83.

[2] "Facilis descensus Averno." Virg. Æn. vi. 126.

and return to the way of righteousness whenever you please. That single thought may prove your ruin. After all, is wickedness so desirable a condition? Think of the superior excellence of the righteous, now, and in expectation, and in futurity! In this persuasion, take up the Cross, and devote yourselves to the service of the Crucified! for Prov. xii. 28.

LXXII.

Twenty-fourth Sunday after Trinity.

Subject. Jaïrus' daughter raised.

Text. S. Matth. ix. 25. "When the people were put forth, He went in, and took her by the hand; and the maid arose."

Parallel Scriptures. S. Mark v. 22, seqq.; S. Luke viii. 41, seqq.

Principal Word. ἠγέρθη.

No miracle was ever performed by our LORD for the disbelieving. S. Mark vi. 5, 6. Yet the LORD's arm is not shortened, that it cannot save, (Isa. lix. 1;) but unbelief separates between the unbeliever and his GOD. The Gospel for this day proclaims this truth. The faith of Jaïrus was enlightened and constant; accordingly, the miracle was signal and stupendous. The unbelief of the crowd (ὄχλος,) rose even to scorn and insult; they were therefore "put forth," (cast out, ἐξεβλήθη.) Their presence was a kind of obstruction. They were not permitted to behold a work so magnificent and divine.

Look then, brethren, on

I. *The faith of Jaïrus.* It was founded on clear views—extraordinarily clear, all circumstances considered. It was partly owing to the advantages which his position gave him; but even more to his improvement of those advantages. For there were Jews more favourably circumstanced than he, Jews who ended by disbelieving and crucifying the LORD of glory. Jaïrus had one evidence common to his countrymen: he knew our LORD's miracles by credible testimony,

if indeed he had not ocular proof, as perhaps he had.[1] But his faith was not grounded on this proof alone. Though not a scribe, his office required him to be well acquainted with Holy Scripture, and his duties would improve that acquaintance. He could not therefore believe in JESUS at all, without believing Him more than an ordinary prophet; for the seventy weeks (Dan. ix. 24, seqq.,) were expired; the sceptre had departed from Judah. (Gen. xlix. 10.) If JESUS was not He Who should come, where were they to look for another? All that the Messiah was to do thousands could testify that JESUS had done. S. Matth. xi. 5. Our LORD had even appealed to the hearing and sight of His disciples for the fact, among other wonders, that the dead were raised. Thus was Jaïrus' faith built upon knowledge, and could stand the day of trial. For it was sorely tried. He was called on to believe in wonders such as had not been seen in Israel for ages, and he was surrounded by unbelieving scorners. Those words of our LORD, "Believe only," doubtless evoked a burst of scoffing derision. "Believe what? that man can put life into the dead? it is preposterous. He who can believe *that* is indeed a spectacle of credulous folly." Jaïrus was taunted with his superstition, and had to defend his faith. And this he could do. 2 Tim. i. 12. From what JESUS had done, he could infer what JESUS could do; and he knew what prophecy attested that the CHRIST would do. Founded on sure testimony, and on the oracles of GOD, his faith, with equal ease and contempt, disposed of the pert cavillings of unbelief.

II. *The practical lesson taught by Jaïrus' faith.*

There may be genuine faith founded on lower grounds, and even not untinctured with superstition and credulity; and, where natural opportunities are

[1] According to S. Luke's order (who wrote καθεξῆς, Outl. xxiii. note,) the resurrection of the widow's son at Naïn had already taken place: but *harmonists* generally reverse this.

few and small, God Himself will provide the opportunity, and protect the humble, trustful, childlike believer from the fiery shafts of Infidelity. And indeed that spirit of confiding, loving, uncavilling trust is of the very nature of faith; and no learning or knowledge without it can constitute faith at all. Still, the faith best suited to overcome difficulties, is that which is founded on knowledge and examination. We cannot expect supernatural aid where we may have these, and use them not. Rather may we dread that God should give us up for our negligence, and make us fall before the enemy. Let those who have leisure and opportunity acquaint themselves with the proofs of their religion. 1 S. Pet. iii. 15. Let them examine the strength, solidity and beauty of that Church which is built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone. (Eph. ii. 20.) Ps. xlviii. 12—14. We are called on to believe great things—whether as beyond ordinary experience—or as mysteries above conception—or as bearing on our individual destiny. And we are assailed by the cavils of unbelief, by the doubts of our own hearts, and the evil passions of the natural man. We need the shield of faith to quench all the fiery darts of the wicked one. Such, therefore, as can, should prepare themselves for the conflict by the study of Christian evidence, whether historical or moral. But all can, and must, avail themselves of the grand evidence, the Holy Scripture itself. By this, even with little learning beyond, they may be able to hold fast the truth, and convince unbelievers. 2 Tim. iii. 15, 16. We see not, indeed, what is popularly called miracle; but we do see, and may experience, evil passions subjugated, temptations overcome, hearts purified, lives renewed, all by a simple trust in the character and promises of Jesus; and this is quite as wonderful, quite as evidential, as any miracles wrought on the body. We may challenge the infidel to match, to account for,

these, on his principles. We may bid him hear and fear. Ps. lxvi. 16.

III. *The reward of Jaïrus' faith.*

1. *It was increased.* For, like the nobleman's, (Outl. lxix.) it admitted of increase. He believed that the SAVIOUR'S bodily presence was necessary to the performance of the miracle, though he appears also to have believed that this was sufficient to raise his child from the dead; which the nobleman did not. S. John iv. 49. His daughter was not dead when he left his house;[1] but from her condition at that time he inferred that she must be dead when he was addressing JESUS, though some faint hope might cling to him that she might possibly be living. The positive intelligence of her death produced a shock which faith could no more overcome than it can close the fountain of tears. He certainly seemed to need the comfortable assurance, "Fear not; believe only," mercifully spoken before the scoffing crowd had time to interpose a sneer. A miracle was wrought in his presence to assure him, and he awaited tranquilly the blessing which he knew he should receive.

2. *It gained its request, and more.* "Thou didst not, O Jaïrus, thou daredst not, ask so much as thou receivest. How glad wouldst thou have been, since this last news, to have had thy daughter alive, though weak and sickly! Now thou shalt receive her, not living only, but sound and vigorous. Thou dost not, O SAVIOUR, measure Thy gifts by our petitions, but by our wants and Thine own mercies." (Bishop Hall's Contemplations on the New Testament, iv. 8.)

IV. *The lesson derivable from Jaïrus' reward.* The

[1] ἐτέθνηκε, *was dying*, S. Luke viii. 42. "The expression 'is even now dead' (ἄρτι ἐτελεύτησε) was that of one conjecturing from the time elapsed on the way, or of one exaggerating the calamity. For it is the wont of suppliants to aggravate their misfortunes, and say more than is the fact, to make a greater impression on those whom they implore." (S. Chrysost. Hom. xxxi. in Matthæum.)

promises of God are so vast that we forget that them are so great and little with Him; and that it is as easy to create an universe as a grain of sand. Our sins seem past forgiveness; or His dealings so mysterious that we cannot reconcile them. But faith trusts to Him implicitly for the explanation of all His dealings. Heb. xi.; Job xiii. 15; Hab. iii. 17, 18. And the firmer our trust, the more does our SAVIOUR open our hearts to understand, and comfort us with, "Fear not; believe only." And we receive our reward: not the resurrection of a friend for a few perishable years, but that of the soul from the death of sin (Rom. vi. 11,) and, finally, that also of the body; reunion with all whom we have worthily loved, in a glorified eternity.

V. *The fate of scorners.* They were cast out. They believed the miracle when they saw the object of it alive: but this was not faith—"the evidence of things *not seen*," Heb. xi. 1. So will it be at the last. Prov. xix. 19. These scorners were, not improbably, partial believers; believing what they, possibly, had seen, like the Israelites in the wilderness, but too proud to believe more. Ps. lxxviii. 19, 20. Yet as unbelievers they were treated; such they were; for such are all who allow not their SAVIOUR'S words and deeds to prove His Omnipotence. And such shall be cast out at the great Resurrection. The unbelievers who beheld the arisen daughter of Jaïrus could not contradict the miracle; but the time of faith was then gone by. In the future world unbelievers will believe; see the promises with their eyes, but not partake them. 2 Kings vii. 2. When the Master of the house shuts to the door, there shall be a glimpse of the glory within sufficient to prove its existence to those who shall never behold more. Acts xiii. 40, 41. The infidel shall behold the glory of GOD afar off, and wonder; but to what end will he behold or wonder, when in the very act he must perish?

Learn, brethren, to believe in time; and, above all,

with the heart. Rom. x. 10. Other belief is infidelity. The Israelites could not enter Canaan because of their unbelief (Heb. iii. 19,) yet they could not have disbelieved the wonders they had witnessed; their unbelief was an evil heart, which departed from the living GOD (Heb. iii. 12.) Follow His service, embrace His promises, and He will do exceedingly abundantly above all that you ask or think (Eph. iii. 20.)

[The mystical application of this miracle to the "dead in trespasses and sins" resuscitated by CHRIST, and fed with His Sacramental Substance, is well worked out by Dean Stanhope on this Gospel; but his remarks do not admit of transcription or condensation.]

LXXIII.

Twenty-fifth Sunday after Trinity.

Subject. Our LORD's fulfilment of the Law and the Prophets.

Text. S. Matth. v. 17. "Think not that I am come to destroy the Law and the Prophets; I am not come to destroy, but to fulfil."

Illustrative or Parallel Texts. S. Matth. xxvi. 54, 56; S. Mark xiv. 49; S. Luke xvi. 16, 17; xxiv. 25—27, 44—47; S. John i. 45; v. 39; Acts iii. 24; x. 43; xvii. 2, 3; xxvi. 22, 23; xxviii. 23; 1 Cor. xv. 3, 4; Col. ii. 16, 17. [There are very numerous texts of reference to *particular* types and prophecies, e. g., S. Matth. i. 22, 23, which it would not suit the nature of this work to cite individually. The Epistles to the Romans, Galatians, and Hebrews should be *studied* in full by any one wishing to treat the subject amply. Indeed, it might very advantageously be made the matter of two sermons, on the Law and Prophets respectively, by expanding, as might be easily done, the main divisions of the Outline.]

Principal Words. τὸν νόμον—τοὺς προφήτας—καταλῦσαι—πληρῶσαι.

We approach the end of the Christian year; and it will be well to take a summary of its teaching; nor can this be better effected than in summing that of the Christian year now departing from us. Our LORD's words in the text strike the key-note of this great subject, and guide us in its investigation.

There was a marked originality in the manner and character of His instruction which had a peculiar effect on His hearers. While the Scribes, although speaking with the authority of office, claimed to be no more than authorized interpreters of the Law and the Prophets, our LORD spoke with an inherent authority

of His own, S. Matth. vii. 28, 29; sometimes, apparently, even contrasting His precepts with those of the elder Covenant. S. Matth. v. 21, 22; 27, 28; 31—34; 38, 39; 43, 44. Hence there was danger that He should be misunderstood as denying the authority of that Covenant altogether: and indeed the Jews did so misunderstand both Him and His disciples. In the text, however, He plainly, by anticipation, corrects this error. If, under the new dispensation, some observances of the old would cease, it would only be because they had been *fulfilled;* their purpose had been served; at His coming, their work was done.

I. *Our Lord fulfilled the Law.* This was

1. *Moral.* The Law comprised every moral duty. The Decalogue alone, in its full breadth (Former Series, Outl. liv.) comprehended this. This Law none but our Lord Himself ever did fulfil. Art. xv. But He fulfilled it perfectly. S. John xix. 30; 1 S. Pet. ii. 22; 1 S. John iii. 5. And not only so, but He even added a new commandment, bringing the Law to perfection. S. John xiii. 34. Without this, the moral Law was, indeed, incomplete; with this, it attains perfection, or fulfilment.

2. *Ceremonial.* The ceremonies of the Law seem, of themselves, the most incomprehensible, aimless, and burdensome enactments that ever existed. Intelligent and spiritual Jews had long been satisfied that the Law was symbolical, and had a significance beneath its surface. Ps. xl. 6; l. 8; li. 16, 17. Even the Law itself declared that it did not terminate in itself. Jer. vii. 22, 23; Micah vi. 6—8. But in Christ all its ceremonies are fulfilled. The subject is too vast for universal examination. A few clear instances are sufficient to exhibit the principle, and the evidently designed connection of type and antitype.

The particulars of the fulfilled ceremonial Law are too numerous to be sufficiently treated even in two

discourses; but some instances may be selected which will quite sufficiently illustrate the principle laid down in the text.

(1.) *Circumcision, and Presentation in the Temple.* See Former Series, Outlines x. and lxxviii.

(2.) *Sacrifices of blood in general.* These pointed expressly to the blood of CHRIST shed once for all. This subject, especially the great Day of Atonement, is exhaustively treated in the Epistle to the Hebrews.

(3.) *The particular Sacrifice of the Passover.* This delivered the Israelites from bondage and death by the blood of a lamb, as the blood of CHRIST delivers us from the bondage of corruption, and everlasting death of the soul. The fulfilment of this type may be best exhibited by a collation of texts:

Exod. xii. 3.—S. John i. 29, and SS. passim.

Exod. xii. 3 and 6.—So our LORD was sacrificed in the fourth year of His ministry. See Numb. xiv. 34.

Exod. xii. 5.—1 S. Pet. i. 19.

Exod. xii. 6.—Acts iv. 27. בֵּין הָעַרְבָּיִם, between the sun's decline from the meridian, and his decline from the horizon, or setting. "Now our 3 o'clock in the afternoon being the same with the Jews' 9th hour, it is evident that our blessed SAVIOUR offered up Himself to GOD for our redemption on about the same time that this lamb was slain for their deliverance out of Egypt. S. Mark xv. 34, 37." (Bp. Patrick on Exod. xii. 6.)

Exod. xii. 8.—1 Cor. v. 7, 8. The fire is symbolical of the keenness of our LORD's torments; or of the fierceness of GOD's visitation. The bitter herbs symbolize the bitterness of His sufferings. S. Matth. xxvii. 34.

Exod. xii. 10.—S. John xix. 31.

Exod. xii. 11.—1 S. Pet. i. 13; Eph. vi. 14, 15; 2 S. Pet. iii. 12.

Exod. xii. 13.—1 S. Pet. i. 19.

Exod. xii. 14.—1 Cor. xi. 24—26.
Exod. xii. 19.—S. John vi. 53.
Exod. xii. 46.—S. John xix. 33—36.

(4.) *The scapegoat.* (לַעֲזָאזֵל, τράγος ἀποπομπαῖος, LXX.; *hircus emissarius*, or *averruncator*.) The two goats in this ceremonial represent CHRIST under two aspects: dying, and bearing our sins away. It is quite obvious that an animal could not carry away on its head the sins of a nation. It must, therefore, have some further signification.

Lev. xvi. 21, 22.—Isa. liii. 6, 11, 12; S. John i. 29; Heb. ix. 28; 1 S. Pet. ii. 4.

(5.) *The sacrifice of cleansing the leper.* The leprosy is the type of sin. (Outl. lix.; lxii.) The two birds here answer to the two goats above. The slain bird represents CHRIST dying, the living bird dipped in the blood of the other, CHRIST ascending to plead His blood before the FATHER. The water represents Holy Baptism. Lev. xiv.

[The Epistle to the Hebrews will supply any amount of further illustration the preacher may desire, especially on the Temple Service. On the Brazen Serpent, see Outl. xxxiii.]

3. *Civil or municipal.* This branch of the Law would necessarily cease when the Jewish commonwealth merged in the Christian Church. But it ceased because it was fulfilled. And our LORD fulfilled it by a scrupulous attention to its provisions. Exod. xxx. 11—16; S. Matth. xvii. 24.

These considerations should lead us

1. *Not to charge God foolishly.* There may be points in this Law which even now appear strange; but they are not stranger than those the meaning of which we have just investigated. In such cases it will be well to inquire, May not this have been intended to point to CHRIST? or, at least, to keep Israel from heathen intercourse? to meet some requirement in the climate, the country, the habits of

the people on whom it was bestowed? to shadow forth some moral duty? Even when we cannot, perhaps, exactly understand some particular provision, those which we do understand will show that there is a meaning in all, ever bearing one way, and that CHRIST is the end of the Law. (Rom. x. 4.)

2. *To see that, as our Lord fulfilled the Law, we, who are in Him by faith and sacramental grace, are accounted to fulfil it also.* For the Law must be fulfilled, or there is no salvation; and we can fulfil it in no other way. Nevertheless, we must ever labour to walk obediently. Rom. viii. 1—4.

II. *Our Lord fulfilled the Prophets*—

1. *In the time and place of His birth.* Dan. ix. 24—27; S. Luke iii. compare v. 1 with v. 23; Micah v. 2; S. Matth. ii. 1.

2. *In His birth from a Virgin.* Isa. vii. 14.

3. *In His descent from Abraham, Isaac, Jacob, Judah, Jesse, David.* Gen. xii. 3; xvii. 19; xxii. 18; xxv. 33; xlix. 10; Isa. xi. 1; Ps. lxxxix.

4. *In the tone and character of His ministry.* Isa. xlii. 1—4; S. Matth. xii. 18—21; Isa. lxi. 1, 2; S. Luke iv. 16—21.

5. *In the character of His miracles.* Isa. xxxv. 4—6; S. Matth. xi. 5.

6. *In the circumstances of His death.* Compare Ps. xxii. and Isa. lii. 13, liii., with the accounts of the Evangelists. See Zech. xi. 12, 13.

7. *In His descent into hell.* Ps. xvi. 10; Acts ii. 25—31.

8. *In His resurrection from the dead.* Ps. xvi. 10; Acts xiii. 34—37.

9. *In His ascension into heaven.* Ps. lxviii. 18.

10. *In His Godhead and manhood united.* Zech. xiii. 7.

11. *In His session at the right hand of the Father.* Ps. cx. 1.

12. *In His overthrow of Satan, and the temporary success of the latter.* Gen. iii. 15; see S. Luke xxii. 53.

Such are the marvellous evidences, avouched to us by the Divine perfections, of the truth of our most blessed Religion! "Read all the prophetical books, without perceiving CHRIST. What so tasteless and meaningless will you find? Perceive CHRIST; not only is your perusal delicious, but even transporting,[1] discovering the spiritual from the material, so that the mind forgets the past, and goes forth into the region before it. From ancient times, from the first beginnings of the human race, Prophecy was not silent about CHRIST, but the mystery was there." (S. August. super Joannem, Tract. ix.) If we believe not a proof like this, miracle would not convert us. S. Luke xvi. 31. Nay, this evidence is higher than miracle, as inspired testimony witnesses. 2 S. Pet. i. 18, 19. For the evidence is in our own hands, and we may, as often as we please, recur to it, contemplate it, examine it. Our LORD seems to have taught us this in that most touching and affecting chapter of His history, the walk to Emmaus with the disciples. He might have displayed Himself in all the greatness and perfection of resumed life, and then "vanished out of their sight." He preferred, however, to "hold" their eyes, while He convinced their hearts. *Then* they had an abiding testimony. He was gone indeed, but facts and arguments were not gone—*they* were fresh and convincing as when uttered by those infallible lips! O may we never deserve His reproof, S. Luke xxiv. 25!

[Dean Graves' Lectures on the Pentateuch, Part iii. Lect. vi.—viii., will afford much useful help for working out this Outline. The Epistle of S. Barnabas should also be studied for this subject.]

[1] "Non solùm sapit, sed etiam inebriat."

LXXIV.

Sunday next before Advent.

Subject. Improvement of time.[1]

Text. S. John vi. 12. "Gather up the fragments that remain, that nothing be lost."

Scripture Illustrations of the Miracle. S. Matth. xiv. 15—21; xv. 32—38; xvi. 5—12; S. Mark vi. 35—44; viii. 1—9, 14—21; S. Luke ix. 12—17.

Scriptures illustrative of the importance of minute economy. Eccles. ix. 10; Ecclus. xix. 1; Zech. iv. 10; S. Matth. v. 19; xxv. 21—23; S. Luke xii. 26; xvi. 10; xix. 17; S. John vii. 33; xii. 35, 36; xiii. 33.

Principal Words. τὰ περισσεύσαντα κλάσματα, the *broken* portions which "remained over and above," (ἃ ἐπερίσσευσε, v. 13)—ἀπόλητε.

THE Speaker and occasion of these words we learn from this day's Gospel. The command showed that there had been a real multiplication of the loaves and fishes; that the multitude, though sustained by a miracle, were also sustained by food; and that the will of the SAVIOUR is that there shall be no waste—not even of fragments: whether of small quantities of food, small sums of money, or small portions of time. The Church seems to have selected this Gospel at this period (among other reasons) for the purpose of in-

[1] The relation of this Outline to that which corresponds to it in the Former Series is, that, while this is prospective, the latter is retrospective: although, like the maps of conterminous countries, they *slightly* exhibit points beyond their proper limits, for the purpose of illustration. Where these Outlines are used on the same day, repetitions may be avoided.

culcating the last lesson. The interval before Advent we may well call a fragment of the Church's year, remaining over and above; for the Church's "annual round" of services terminates this day. Future time always seems longer than past; but a week can never appear other than a fragment of time. By wasting our weeks we waste our years. Carelessness of the present week prepares for carelessness of the next, and thus all our days perish. "The present time, the life whose course we are running, is the seed time. In this, we may sow what we please. When this life is past, the time for working is over. . . . . Short is this course of life. What I speak, what I dictate, what I write, what I correct, what I reperuse, is so much gained or lost. Titus, the son of Vespasian, who, having avenged the LORD'S blood in the subversion of Jerusalem, entered Rome victorious, is reported to have been of so great goodness, that, one night at supper, recollecting that he had done no good that day, he said to his friends, 'This day have I lost a day.' Do we not reflect that moments, hours, days, time, life, perish when we utter idle words, for which we shall give account in the Day of Judgment?[1] If he, by nature without Law, without Gospel, without the teaching of the SAVIOUR and the Apostles, acted and spake thus, what behoves it *us* to do?" (S. Jerom. in Epist. ad Gal. cap. vi.)

Our Mother is careful of us. She teaches us to solemnize Christmas with a sober and holy joy, by the appointment of an introductory season. (Former Series, Outl. i.) But further—she has given us an introductory service to that introductory season, of which the Gospel of this day is part. She does not permit us to say, "Well, when Advent comes, I will begin a new life with a new year." No—she speaks with her LORD'S words, "Gather up the fragments that remain. Employ to GOD'S glory and your own

[1] S. Matth. xii. 36.

salvation the present week. From your husbandry in this respect your future frugality of time may be inferred. Hence you may be prepared for Advent, for Christmas, for the year, for life, for death, for eternity."

Let then the few days before Advent be devoted to the review of the past year, and preparation for the future. A year is no fragment; yet even this, if not absolutely lost, has scarcely been improved as it ought. Have we during past time grown in grace and knowledge (2 S. Pet. iii. 18,) in spiritual strength, in Christian principle and practice, in faith and love? Is sin brought into captivity? is the Lord Jesus Christ enthroned in the heart? Have *we* made due use of providential circumstances, of the ordinances of the Church, of the recurrence of solemn days? (Former Series, Outl. lxxiv.) How have the last been spent? Let the fragmentary week which remains be "gathered up" in obtaining honest answers to these questions, and it will not be "lost." But more especially regard—

I. *The principle of the injunction in the text.* What has been said is, just now, the obvious application; but it is not the fullest. It is indeed itself but a fragment. The command is one of all seasons, and comes into operation every day. It was given, and still is, to disciples. Had it been addressed to the profane multitude, it would have partaken more of reproof than of counsel. If the Apostles had cast away the loaves and fishes, instead of distributing them, they would have been differently admonished. No. In this they were faithful. But though faithful, they were forgetful. They thought the fragments too inconsiderable to be preserved. It is a common error. Many disciples, faithful on the whole, daily allow fragments of time to perish, thinking them unimportant. But we have the command to gather them up. A dying man would think them too valuable to be squandered. And are we not all dying? (Outl. x.)

No doubt there is a difference between one who has no more to do with the concerns of this life, and one who is yet amongst them. But the difference is in the manner, not the matter, of the duty. The Christian in the world has to act as well as feel; the improvement of his mind, the exercise of his calling, will take their turn with prayer and meditation. (Outl. xiv.) But his watchfulness should be that of the dying. It was to men in health and vigour that the command came, Rev. iii. 2. By economizing fragments of time, the man of business will gain enlarged knowledge of his Bible and his Church, the labourer will obtain the faculty of reading, or employ it, if obtained, in the acquirement and application of religious knowledge. The LORD'S Day, after allowing for all the chief religious duties, contains many such fragments.

But are we not thus excluding all amusement and relaxation? No more than we are excluding food or sleep. "The Son of Man came eating and drinking." (S. Matth. xi. 19.) S. John ii. 1—11. These things even prepare us to take advantage of our opportunities. Only they must be jealously watched, lest they absorb the fragments which we are commanded to store.

II. *The blessing attendant on obedience to the text.* At first it would seem that these fragments could not amount to much, though probably more than might have been expected. But the blessings of obedience to a divine command are not thus to be measured. The Israelite gleaner found more in the field and vineyard than the chance ears or forgotten grapes; for GOD had provided that he should. Lev. xix. 9, 10; Deut. xxiv. 19—21. And so, when His people now gather up the fragments of their time, they will find more than they expected or sought. The Apostles could not have imagined that the fragments would fill twelve baskets. This was more than had been set before the people at the first. But He Who gave the

command had ordained the blessing. Let us work in faith, and we shall find that, while we have been gathering fragments, we have been realizing portions; even the larger portions of our time will then be blessed with increased fertility. Great things have been done in less time than a week,—or even a day. He who arose one morning "unjust, and a persecutor, and injurious," "breathing out threatenings and slaughter against the disciples of the LORD," (1 Tim. i. 13; Acts ix. 1,) slept that night himself a disciple. Not that we are to look for miracles; even S. Paul's conversion was, in many respects, ordinary. (Former Series, Outl. lxxvii. iv. 1.) We do not look for results without means, but we may look for blessing on the employment of means; and the shortness of time has no difficulties with GOD. 2 S. Pet. iii. 8. This truth does not encourage us to defer repentance, but quite the contrary; the blessing is not on delay, but on early cheerful obedience to the command, "Gather up the fragments that remain." The Apostles delayed not. They said not the fragments were unimportant, whatever they might have thought before; or that it was too late to see them; or that they were weary with the labours of the day, and the work might well be done the next morning. No,—the command is no sooner recorded than it follows, "*therefore* they gathered them together." Their LORD had spoken: that was enough. He must be obeyed, and immediately. Their obedience received its reward, as the like conduct ever will from the Unchangeable. This day we have heard the command; this day let us obey it. Let us challenge the fragments of our time, remembering that, whether in business, devotion, or rest, we are alike accountable to Him in Whose hand our time is, (Ps. xxxi. 15,) and then we may hope His blessing. "If those, who, out of obedience or due thrift, have thought to gather up crumbs, have found them pearls, I wonder not; surely both are alike the good creatures of the same Maker; and

both of them may prove equally costly to us in their wilful misspending." (Bp. Hall, Contempl. on the New Test. iv. 5.)

III. *The danger of trifling in this matter.* He Who is so careful "that nothing be lost," Who commands us to gather up the fragments,—how does He regard careless and wanton profusion of time in matters which neither advance our salvation, nor help us to advance it? in matters which retard or impair it? "The coming of the LORD draweth nigh." (S. James v. 8.) Every hour brings us nearer to the great Advent for which the approaching season is intended to prepare us, S. Mark xiii. 32—37. If they be punished who are found sleeping, how much more those who are wakeful in disobedience! "He was condemned who increased not the sum concredited to him; what shall become of him that lawlessly impairs it?" (Bp. Hall, ubi supra.) Yet even to such as these is the Gospel *now* preached. They may long have set at nought that Gospel and all its mercies. Disease or age may have worn life down to its last fragments. Yet let them gather these fragments. Little can they offer,—yet let them offer that little. Let them give the small remainder of their lives to GOD. The power, the love, the mercy, that multiplied the fragments beyond the loaves and fishes, are fresh and willing as ever, and in a brief and fragmentary time may complete the work of ordinary years.[1] Let them in faith heed the command, "Gather up the fragments that remain;" and He Who came to seek and save the lost, (S. Luke xix. 10,) may gather them also as wheat into His garner, (S. Matth.

[1] "Love too late can never glow:
The scatter'd fragments Love can glean,
Refine the dregs, and yield us clean
To regions where one thought serene
Breathes sweeter than whole years of sacrifice below."
Christian Year for this Sunday. See also Poem for First Sunday after Christmas.

iii. 12.) He Who was so careful for morsels of perishing food, that none should be lost, will not be heedless of the immortal souls which He came to redeem. His joy it will be to say in the day of His exaltation, S. John xviii. 9.

LXXV.

S. Andrew's Day.

Subject. Our duty in bringing souls to CHRIST.

Text. Rom. x. 13—15. "Whosoever shall call upon the name of the LORD shall be saved. How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

Illustrative Texts. S. Matth. xxviii. 19, 20; S. Mark xvi. 15; S. Luke xxiv. 47; S. John xx. 21; 2 Tim. iv. 1, 2.

Principal Words. ἐπικαλέσηται — ἐπίστευσαν — ἤκουσαν — κηρύσσοντος—ἀποσταλῶσι.

THE Epistle for this day, from which the text is taken, sufficiently shows one idea which the Church has naturally associated with the great Saint whose memory she now specially honours; his readiness to impart to others that knowledge of salvation through the CHRIST which himself had received. This disposition, (already touched in the Former Series, Outline for this day) was so blessed in his case that the attainment of it is at once a worthy obligation of Christian ambition, and a suitable contemplation at the present festival.

The sinfulness of man is the fundamental truth of the Gospel. It is that which alone enables us to discern the SAVIOUR'S character and office, and our own consequent obligations. That "the whole world lieth in wickedness," (1 S. John v. 19,) is a truth witnessed by all we see, hear, read, experience.

Amongst ourselves, where the Gospel has free course, how vast the amount of horrible wickedness! and among those whose outward conduct is decent the Omniscient alone knows how many are Christians in heart, walking as the SAVIOUR walked. (1 S. John ii. 6.) Let every man who knows the plague of his own heart, his besetting sins and temptations, examine his own will, affections, and life. Hence consider,

I. *The condition of the foreign heathen.*

If we, to whom the Gospel is known, are thus corrupt, what must be the case where it has never been preached? What *is* the case? Let the unerring pen of an Apostle describe. Rom. i. 20, seqq.; 1 Cor. vi. 9—11; Eph. ii. 1—3; iv. 17—19; Tit. iii. 3. They worship the work of their own hands. Isa. xxxvii. 18, 19; Jer. x. 3—5. Their imaginary gods are propitiated by the perpetration of monstrous sins. Their vices degrade them far, far below the beasts of the field. To save them from such a state would be a noble work of love, were this the worst; but this is infinitely less than the worst; "for the end of these things is death." (Rom. vi. 21.) How can souls polluted like this enter into the presence of the Most Holy? 1 Cor. vi. 9, 10; Eph. v. 5, 6; Ps. ix. 17. Would you say, "The heathen cannot forget GOD, for they never have known Him?" S. Paul speaks differently, Rom. i. 18—21. Must all then perish who have never had an opportunity of acknowledging the SAVIOUR? Μὴ γένοιτο. No man has been placed in such a state as to be absolutely out of the pale of salvation, 1 S. John ii. 2; 1 Tim. ii. 3—6; iv. 10. Those who employ the light they have will be saved for the SAVIOUR's sake. Rom. ii. 14, 15. But how few among the heathen do this! Their princes, nobles, sages, men of secular knowledge and wisdom, are sunk in folly, superstition, wickedness, equally with the lowest of their people; far beyond the most ignorant of ours, who but know the meaning of the Creed. Dan. iii.; Isa. ii. 8, 9; Ps. xiv. 2, 3. Millions of souls

in this state are hourly passing into eternity! The thought is overwhelming! And yet we have, in some measure, the remedy for all this in our own hands. What then if we prefer our gains or indulgences to the eternal interests of these benighted souls? For all these has CHRIST suffered and died no less than for us! and shall all this be in vain? Shall we hold the trust of the everlasting Gospel, and do nothing to impart it to these fellow-heirs of redemption, GOD's people by purchase, thus destroyed for lack of knowledge? (Hos. iv. 6.) For a remedy has been found for this dreadful state of things: "Whosoever shall call upon the Name of the LORD shall be saved." This was the testimony of Joel 800 years before CHRIST was incarnate. Joel ii. 32; Acts ii. 16—21. And it is the testimony of the whole Bible. And "the LORD" must mean the LORD JESUS CHRIST. Acts iv. 12. Not that this holiest Name is a charm, which works irrespectively of other things. There must be faith, Acts iii. 16, and obedience, S. Luke vi. 46; Ps. cxlv. 18. To call upon Him is to invoke Him as our SAVIOUR, Redeemer, Pardoner, Lawgiver, Example: every one calling on Him thus shall be saved. S. Luke ii. 11; Job xix. 25; Eph. i. 7; Heb. xii. 12; 1 S. Pet. ii. 21.

But shall the heathen do this? Call on Him in Whom they have not believed? Believe on Him of Whom they have not heard? Hear without a preacher? Preachers must be sent, or the heathen will remain heathen. The mere circulation of the Holy Scriptures will not do the work. The Scripture is the light, (Ps. cxix. 105;) but the Church is the candlestick, (Rev. i. 20.) The Scripture is the truth, (S. John xvii. 17;) but the Church is the pillar and ground of the truth, (1 Tim. iii. 15.) The light must be set on the candlestick, (S. Matth. v. 15,) the truth must be set up on the pillar, that it may be seen and understood. The Gospel was, from the first, conveyed by the living voice of living men.

(S. Mark xvi. 15.) The Bible contains no instance of a man converted from heathenism to Judaism, or from either to Christianity, by the *mere* written Word. The Church is GOD'S instrument to convey and explain the Word. S. Paul appears unconscious of any way in which the truth can be made known except by preaching. No Church was ever formed by the mere reading of the Bible.[1] The Church was before the Bible was. The dispensers of GOD'S Word and Sacraments must be "sent"—sent by the HOLY GHOST, through the grace and gift of ordination—sent by the Church. Acts xiii. 4; xiv. 23. They must bear with them the written Word, and put it into the hands of their converts; but they must preach it first. The notion of a self-constituted missionary, or a self-constituted Church (so called,) has no warrant in Holy Scripture, but quite the contrary. Heb. v. 4, 5.

But the question, "How shall they believe in Him of Whom they have not heard?" has not, alas! reference to the heathen only, as commonly understood. We have also to consider

II. *The condition of the home heathen.*

It is a terrible fact, that, in our own country, sometimes even beneath the shadow of Churches, hearts are blind and dark as in India or Africa. There are spots in our England where sacred names are even unknown: there are many where men do indeed "call on the name of the LORD," but in a very different sense from that of the text; where the most holy Name is only associated with the most horrible and revolting blasphemies—where the life is dark as the

[1] The Sutya-Guru (teacher-seekers,) of Dacca, while heathens, had by some means become possessed of a Bengali copy of the New Testament. It had, after some years, reclaimed them from idolatry, but little more. It had *not* brought them to CHRIST! It had only made them yearn for a teacher. Acts viii. 26, seqq. See "Facts respecting certain Versions of the Holy Scriptures, published by the British and Foreign Bible Society." By T. Pell Platt, Esq., F.S.A. Hatchard, 1831.

heathen's, amid surrounding but unpenetrating light. In the crowded dwellings of our great towns vice and crime abound to overflow. And these places have a strong claim on our Christian love, both as part of our own country, and because the voluntary exclusion of Christian light is infinitely more dangerous than its absence. To these, then, also preachers must be sent, if we would have these, our own flesh and blood, call on the Name of the LORD and be saved. The Day also invites us to consider,

III. *Our duty in respect to our families and neighbours.*

It is from these that our missionary spirit is to take its rise. Gen. xviii. 19; Deut. iv. 9, 10; vi. 6, 7; xi. 19; xxxii. 46; Josh. xxiv. 15; 1 Sam. iii. 11—14; Ps. lxxviii. 4—8; Prov. xxii. 6; Eph. vi. 4. Our households must be purified before we can purify what lies beyond them. 1 Tim. iii. 4, 5. This was especially S. Andrew's work. It was his literal brother, his kinsman in the flesh, that he first brought (πρῶτος[1])—to CHRIST. Family religion, family example, family instruction, must first make ourselves and our households centres of light which may radiate on the heathen of all kinds. All within our influence should be brought, by all lawful and available means, to the faith of CHRIST, that all may eventually come to His presence.

Would you, brethren, observe this Day suitably? Would you follow the example of the Saint whose memory you honour, and bring your brethren to your LORD? or rather, the example of that LORD Himself, Acts x. 38.? Send forth the preachers of the Word, to deliver these wandering sheep from the power of darkness, and translate them into the kingdom of GOD'S dear SON. (Col. i. 13;) S. Luke xii. 33. You will never spend money more profitably; for you

[1] "Adverbialiter sumitur . . . . primùm, primò. Joann. i. 42. εὑρίσκει οὗτος ΠΡΩΤΟΣ τὸν ἀδελφὸν, invenit hic *primùm* fratrem." Schleusn. *voc.* πρῶτος.

will invest it in a fund which can never fail, and which will repay with infinite interest. All should take part in the work. The smallest offering will not be disregarded, provided it be brought in an humble, self-denying reliance on CHRIST, in thankfulness for His mercies, in acknowledgment of His right to our souls, bodies, and possessions. Above all, however, let your families be your first mission, and first missionaries, and thus, when you pray "Forgive us our trespasses," the prayer may be accompanied with a cheering hope that it will be accepted, from the consciousness that you have sincerely, because actively, offered the petition "Thy Kingdom come."

[If this Outline be taken for a missionary sermon, (and no day in the year is more appropriate to that object,) that division alone may be selected which is adapted to the particular occasion, and, for the remainder, extracts from the Reports of the Society for the Propagation of the Gospel, or the Additional Curates' Society, as the case may be, may be substituted; under *any* circumstances, those documents will throw light on the general subject of the Outline.]

LXXVI.

S. Thomas' Day.

Subject. Dying with CHRIST.

Text. S. John xi. 16. "Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with Him."

Illustrative Scriptures. Rom. vi.; 2 Cor. iv.; Phil. i.; 1 S. Pet. iv.

Illustrative Texts. S. Matth. v. 10—12; x. 24, 26, 39; xvi. 24, 25; S. John xii. 24, 25; Acts xxi. 13; Rom. viii. 17, 18; 2 Cor. vi. 4—10; vii. 5; xi. 23, seqq.; Gal. ii. 20; Col. ii. 20; iii. 3; 1 Thess. iii. 3; 2 Tim. ii. 11, 12; Heb. x. 32—36; 1 S. Pet. iii. 14, 15; Rev. ii. 10; vii. 13—17; xii. 11; xiv. 13; xx. 4—6. [Others occur in the course of the Outline.]

Principal Words. ἀποθάνωμεν μετ' αὐτοῦ.

THERE is little known from Holy Scripture of S. Thomas' history. One particular, indeed, stands so prominently forth, that the very mention of the Apostle recalls it, and the Church, in Gospel and Collect, sets it especially before her children this day. That an Apostle should have been "doubtful in the matter of his LORD'S resurrection" is so very extraordinary, that it is no wonder that this particular fact should have so possessed the mind of every reader as to throw into the shade every other incident of the Apostle's life, especially where incidents were, as in this case, few. Yet, when we would honourably commemorate an Apostle of CHRIST, it is well not exclusively to dwell on his errors. True it is that the belief and confession of S. Thomas were as illustrious as his doubt had been unworthy; still these could not be

commemorated apart from the doubt which led to them. The little, however, which the Holy Scripture has told us about S. Thomas should not this day be wholly passed in silence. Little though it be, it is expressive, and marks the Apostle's character, which perhaps was no less ardent than that of his fellow-disciple S. Peter. When our LORD had resolved to visit Lazarus, the disciples would have dissuaded Him from going into Judea, fearing for Him, and, we may reasonably conclude, for themselves also. As they could not alter His resolution, there appears to have been some hesitation on their part, or at least that of some of them, to share His peril, a warning promptly checked by S. Thomas in the text. Indeed the determination of S. Thomas to be with his Master at all hazards, and to partake of all His afflictions, is as evident as that of S. Peter. When our LORD told the disciples He was going to prepare a place for them, S. Thomas, eager to accompany Him, instantly interposed with "LORD, we know not whither Thou goest, and how can we know the way?" (S. John xiv. 2, 5.) In those words, compared with the text, we may read repeated S. Peter's ejaculation, S. John xiii. 37. And the life and death of S. Thomas, like those of S. Peter, sealed the truth of his fervent words. Both disciples passed under a temporary eclipse, but their splendour afterwards shone forth with unimpaired lustre, and they became foundation gems in the wall of the Lamb's City. Rev. xxi. 19, 20.

Dying with CHRIST, however, is a disposition and conduct not limited to Apostles or Apostolic times; and the consideration of it, forming, as it does, the great characteristic of the Apostle whom we this day commemorate, may well occupy our reflections at present.

I. *It is attained,*—

1. *In holy Baptism.* In this our old nature dies with CHRIST. Gal. ii. 20; v. 24; vi. 14; Eph. iv. 22; Col. iii. 3; 1 S. Pet. ii. 24; Phil. iii. 10, 11; 2 Tim.

ii. 11. Hence the Holy Scriptures inculcate the nature of a spiritual resurrection with Him also. We are ever to remember that we have died with CHRIST unto sin once, as He did; and that our present duty is to live unto GOD, with Him, and through Him. Unless we do this, our Baptism is the seal of our condemnation.

2. *By Martyrdom.* This is that dying which S. Thomas contemplated in the text, and to which he eventually attained. It may perhaps be thought by us so improbable a contingency in the "liberal and enlightened" nineteenth century, that, though adduced only for the sake of duly completing our subject, it might well be passed by. No doubt the subject would be incomplete without some notice of this phase of it. But the renewal of martyr times is by no means the improbability that some imagine; least of all is security to be expected from what are called "liberal" views. Sectarians, with "liberty" and "conscience" perpetually on their tongues,—Infidels, and men of lax or no belief, have always been the bitterest and most intolerant persecutors; and our boasted century has supplied abundant examples. And even if we may not absolutely be called to martyrdom, it is far from improbable that we may be required to exercise the martyr spirit, to endure suffering, which we might otherwise escape, for His sake; our faithfulness wherein may afford us comfortable evidence that we possess that spirit which would sustain us even to the death. All faithful Christians perhaps, more or less, are subject to trouble and opposition for CHRIST'S sake, Isa. lix. 15; S. Luke xxi. 16—19; S. John xv. 18—21; xvi. 33; Gal. iv. 29; 2 Tim. iii. 12; 1 S. John iii. 1, 12, 13, 16; and their stedfastness under trials of this nature should afford them pleasure, and inspire thankfulness. 2 Cor. xii. 10. If they do all their circumstances require from them, they will die with CHRIST. But it should be carefully ascertained *that* the cause is truly His. 1 S. Pet.

ii. 20; iii. 14—17. For "they are the true martyrs concerning whom the LORD said, 'Blessed are they who are persecuted *for righteousness' sake*.'[1]. . . . The LORD Himself was crucified with robbers; but those whom suffering united, the cause separated. In the Psalm[2] those words are to be understood of the true martyrs desiring to be distinguished from the false, 'Judge me, O GOD, and separate my cause[3] from an unholy nation.' He said not, 'Separate my *suffering*,' but, 'Separate my *cause*.'" (S. August. de correct. Donatistarum, vii.) 1 Cor. xiii. 3.

3. *By accepting the cross laid upon us.* Such crosses may differ essentially from martyrdom, as they may not be laid on us in our character as Christians, but be such as are common to all,—losses, bereavements, ingratitude and unkindness of friends, sicknesses, outward misfortunes of any kind. True it is that the Christian may expect more of these than are commonly allotted to the worldling. Prov. iii. 11, 12; Heb. xii. 5—10; Rev. iii. 19. But it is not always possible to distinguish his proper portion from that of the worldling. One point, however, is quite clear; that, while the worldling regards these visitations as simple calamities, and finds himself unable to bear them, the Christian regards them as portions of the holy Cross, and, by his reverent, submissive, cheerful and thankful acceptance of them, becomes in them a partaker of his LORD'S death, and therefore of his LORD'S resurrection. 2 Sam. xvi. 10—12; Job i. 20—22; ii. 9, 10.[4]

4. *By taking up the cross.* This is a daily duty. S. Luke ix. 23. As our LORD bore the cross for us,

[1] S. Matth. v. 10. [2] Psalm xliii.
[3] "Et discerne causam meam."

[4] "Nor deem, who to that bliss aspire,
Must win their way through blood and fire.
The writhings of a wounded heart
Are fiercer than a foeman's dart.

"Oft, in Life's stillest shade reclining,
In desolation unrepining,

so there is a way whereby we may bear it after Him, for His sake, and for His Church's sake, which is His Body. (Eph. i. 22, 23.) This is by denying ourselves for His cause, for His Church, for His poor, for the temporal and spiritual good of humankind. Acts of abstinence and discipline, in themselves unprofitable, exercised with this view, and as helps to this great work of dying with CHRIST, may also assume great importance in their contribution to this high result.

II. *It is rewarded* by the brightest crown in heaven. Such the martyr's distinction has ever been regarded. S. Thomas is now living with that LORD with Whom he desired to die. S. John xiv. 23. He is seated on one of the twelve thrones, an assessor of his LORD in the Judgment Day. (S. Matth. xix. 28.) And in proportion as the martyr spirit dwells in us, shall be our reward also. And here the temporary unbelief of S. Thomas may be of service to us. Notwithstanding that moment of weakness, martyr he became,[1] and glorified saint, he is. All have not seen, as he did; but "blessed are they that have not seen, and yet have believed;" and, if our faith in the sight of GOD should not be reproved, we shall enjoy that blessing which will more than satisfy the desires and ambition of the most aspiring. Isa. lxvi. 5.

Without a hope on earth to find
A mirror in an answering mind,

"Meek souls there are, who little dream
Their daily strife an Angel's theme,
Or that the rod they take so calm
Shall prove in heaven a martyr's palm."
Christian Year. Wednesday before Easter.

[1] For the testimonies of the ancients on this point, see Nelson's "Fasts and Festivals," Cave's Antiqq. Christt. and Dean Stanhope on the Collects, &c.

LXXVII.

Conversion of S. Paul.

Subject. Intercessory Prayer.
Text. 2 Cor. xi. 25. "Once was I stoned."
Illustrative Texts. Acts vii. 58; viii. 1; xiv. 19; xxii. 20; 2 Tim. iii. 11; Heb. xi. 37.
Principal Word. ἐλιθάσθην.

THIS brief sentence opens a wide and interesting contemplation. When S. Stephen was martyred, "Saul was consenting to his death." We now see him unmercifully doomed to the position of him to whom he had denied mercy: and this, not at the hand of S. Stephen's kindred, nor at that of the brethren of S. Stephen's creed. He is stoned by those in whose cause he had dealt the like measure to another; and for that SAVIOUR'S sake Whom in S. Stephen's person he had persecuted.

Have these events no connection? (See Former Series, Outl. lxxvii. iii.) Remember the martyr's dying prayer, Acts vii. 60. Surely that prayer was accepted: for it was the prayer of a righteous man, S. James v. 16; of a disciple, S. John xv. 7; it was according to the mind of CHRIST, S. Matth. v. 44; and the example of CHRIST, S. Luke xxiii. 34: and it was the utterance of one "filled with the HOLY GHOST;" Acts vi. 5; vii. 55. Nothing could have withstood such a prayer, save that condition of mind for which all intercession is vain. Jer. vii. 16. S. Paul's subsequent life shows

that such was not *his* condition. But though his was not deliberate impenitence then, he was fierce, violent, implacable, the deadly irreconcilable enemy of the Faith. What a stupendous change, when he became the meekest, the most devoted, preacher of the faith which he once destroyed! (Gal. i. 23.) This is called by some the work of "sovereign grace." Of grace it was, undoubtedly. 1 Cor. xv. 10. It could not have been the work of man. And if by "sovereign" we mean supreme, or all-powerful, it was, doubtless, that. But if it is to mean a conduct that sets the providence of the All-just on a level with the arbitrary caprices of His frail creatures, we reject the idea with horror. There were just and wise reasons, we must be sure, whether we can trace them or not, why Saul the persecutor should be called to be Paul the Apostle. His sincerity, his love to GOD, his zeal for the truth, fitted him to be a convert; his learning, to be the Apostle of the Gentiles. It may be said, the prayer of S. Stephen can have no place here, because S. Paul says himself that he was separated and called from his mother's womb. Gal. i. 15. But "known unto GOD are all His works from the beginning of the world" (Acts xv. 18;) and this does not hinder their dependence on circumstances; for known unto Him are those circumstances also. When therefore, we behold S. Paul bleeding and senseless, attesting by his voluntary submission to that horrible doom his horror of his former guilt, and his trust in that SAVIOUR Who alone could cleanse him from that dark transgression, can we refuse to acknowledge the connection of the events?

We are taught, then, hence,

I. *The duty of prayer for sinners.*

When charity prompts this, how often does faith desert us! We say, they are incorrigible—irreclaimable. But we have not persevered as S. Stephen did. If any could seem irreclaimable, surely such were cold-blooded torturers and murderers, persecutors of one

who sought only their salvation. But S. Stephen knew the power of grace and the efficacy of prayer, and he *doubted* not when others would have *despaired*. Hence the conversion of S. Paul became a bright gem in his bright crown of martyrdom; and all the souls converted by S. Paul and S. Paul's converts—all the blessings communicated by the HOLY GHOST through S. Paul's writings—have a mysterious connection with S. Stephen's blessedness. Could we now see what believing prayer can effect for ourselves or others, should we be backward to exercise its privilege? But we ought not to need sight—faith should be sufficient. Heb. xi. 1; S. Matth. xxi. 22; S. Luke xviii. 8. Surely it is want of faith which withholds our prayers from the wicked and unbelieving. Did we all pray, how different might society be! Was there ever a case more unpromising than Saul's? A blasphemer, a persecutor, and injurious—who had resisted the Gospel, and was murdering all who professed it—who was opposing the last evidence which GOD designed for the world, the dispensation of His Spirit! If any case might seem desperate, here that case was. And yet this very man, no long time after, became more distinguished for his piety than he had been for his blasphemy. Let us not so despair of any man, as to despair of the arm of the LORD, and the power of prayer. 1 S. John v. 16. S. Paul's might even have *seemed* a "sin unto death." Yet for him did S. Stephen's prayer prevail. What then may we expect when we intercede for those who ought to be dear to us? If we would remember these faithfully and affectionately at the Throne of Mercy, how many evil tempers, neglects of duty, errors, failures, sins, might be obviated or healed! S. Luke xviii. 1. The moment when hope seems lost may be that in which hope shall visit. In Saul's darkest guilt a faithful prayer prevailed.

II. *How to meet objections to this duty.* It may be objected,

1. *That men may be careless of their own lives, and leave their conversion to the prayers of their friends:*

We may not conceal, much less reject, the promises of GOD, because some may make an evil application of them. Moreover, there is no promise to presumptuous sinners, that the prayers even of the holiest Christians shall prevail for them. The contrary is even asserted. We have no evidence that even S. Stephen's prayer prevailed for any of his murderers except Saul; and it is certain that even the SAVIOUR'S intercession (S. Luke xxiii. 34,) was not accepted for the whole Jewish nation, or more than a small part of it. Saul, great sinner as he was, was not presumptuously, but ignorantly, such, 1 Tim. i. 13; this made the difference. We, however, cannot see men's hearts, and must therefore pray generally, leaving to GOD, Who knows the thoughts, who sin through ignorance, and who of purpose and intent. The privilege of Christians is that their prayers may prevail for those who sin not unto death; but deliberate sin has no privilege whatever. For "no prayers can prevail on an indisposed person. For the sun himself cannot enlighten a blind eye, nor the soul move a body whose silver cord is loosed." (Bp. Jeremy Taylor, Sermons for Winter half-year, II.) "But now, suppose the man for whom we pray be capable of mercy, within the covenant of repentance, and not far from the kingdom of heaven, yet no prayers of others can further prevail than to remove this person to the next stage in order to felicity. When S. Monica prayed for her son, she did not pray to GOD to save him, but to convert him; and when GOD intended to reward the prayers and alms of Cornelius, He did not do it by giving him a crown, but by sending an Apostle to him to make him a Christian." (Ibid. where there is much useful matter for this subject.)

2. *That conversion granted to the intercession of friends dispenses with repentance and discipline.*

The case of S. Paul is conclusive on this point.

Great sins, even when committed under circumstances of greatest extenuation, require a signal repentance: not merely bitterness of soul, but cheerful submission to severe tests of sincerity. And such was S. Paul's course. He had borne part in the murder of S. Stephen, and he did not think it enough to reflect bitterly on his deed. Such a repentance might have sufficed, had there not been opportunity for more. But he tells the Corinthians that true repentance includes the spirit of "revenge,"[1] 2 Cor. vii. 11; x. 6; the desire to redress injury where possible, and, where not, to suffer. S. Luke xix. 8. This penitence was that which himself exercised. Not that he thought that tribulation willingly incurred would atone for past sin, and put it away. Repentance itself could not do that—that must be the work of the great Sacrifice. Still, for the penitent alone was that Sacrifice available; and penitence, as well as faith, must have its works. It awards itself vengeance where it cannot make reparation.

3. *That the pardon granted to intercession must dispense with the Divine visitations of sin in the present world.*

The case of S. Paul, at all events, does not bear out this view. No pardon dispenses with such visitations. The text alone is proof. We do not believe that this severe visitation was inflicted in wrath, after S. Paul had been converted and accepted; but it might be inflicted for sin nevertheless, and for a particular sin. That such was the case we have not the same assurance which we possess in the case of David, 2 Sam. xii. 14; still it seems our first and most natural conclusion. It is at least remarkable that S. Barnabas was not stoned; and the reason seems to have been that S. Paul was regarded a deserter from the Jewish cause, while S. Barnabas could not be so considered, having never opposed the Christian faith.

[1] Ἐκδίκησις, the infliction of full just punishment for sin committed.

If this be true, there was a direct connection between the stoning of S. Stephen and that of S. Paul; a connection which every believer in Providence will trace to the hand of GOD. Sin, unvisited in the world to come, is commonly the more severely visited in the present; and we may well conceive that the thoughts of the Apostle, while lying maimed and bleeding beneath the hands of the Lystran populace, must have reverted to his share in the first martyr's suffering.

III. *How to apply the teaching of the text.*

The example of the Apostle is the best application. Acts xiv. 22. Tribulation is the lot of Christians as such. (Outl. lxxv.) They are not to have the fact disguised, but they are to be confirmed and exhorted to bear it. S. Paul, once convinced of sin, cheerfully endured all that GOD was pleased to lay upon him; feeling that this was less than he deserved, and counting afflictions gain, and pleasures loss, for CHRIST. A deep sense of our sins and deservings will make us cheerfully receive the worst calamities of earth, and the consciousness that they are intended for our benefit will make them welcome. Like S. Paul, buried beneath the stony shower, we may be crushed, wounded, and bruised by wrongs and sufferings, till our very spirits, like his body, seem desolate and dead; yet was he raised up, and on the morrow went on to complete his holy work; and thus too may the same loving Spirit raise us up again, and strengthen us for duty and labour, better prepared for the trials which await us. 2 Tim. iii. 10, 11. Let us only resolve to "live godly in CHRIST JESUS," and we may be sure the promise shall be made good to us, Ps. xxxiv. 22.

LXXVIII.

Purification of the Blessed Virgin Mary, and Presentation of our Lord in the Temple.

Subject. Purity of Heart.

Text. S. Matth. v. 8. "Blessed are the pure in heart; for they shall see God."

Illustrative Texts. Deut. xi. 13; xiii. 3; Ps. xxiv. 4; li. 10; lxxiii. 1; cxix. 2; S. Luke viii. 14; Rom. ii. 29; 2 Cor. vi. 6; Eph. vi. 6; Phil. iv. 8; Col. iii. 22; 1 Tim. i. 5; iii. 9; v. 22; 2 Tim. ii. 22; Heb. x. 22; S. James iii. 17; iv. 8. [Several other texts to the same purpose occur in the Outline. The two first appear in various forms repeatedly. Indeed the whole subject is almost coextensive with Holy Scripture.]

Principal Words. καθαροὶ τῇ καρδίᾳ—ὄψονται.

The Church's prayer this Day is one of mighty meaning—"that we may be presented unto God with pure and clean hearts by Him Who was presented this day in the Temple in the substance of our flesh." S. Paul's example (1 Cor. xiv. 15,) is nowhere more applicable than here. No prayer does it concern us to offer more reverently, or understand more deeply. To help us to both, and give us encouragement also to persevere, let us consider,

I. *Who are the pure in heart.* In this inquiry we must bear in mind that we are not now regarding the outward conduct at all, because, although it is necessarily pure when the heart is pure, (Prov. iv. 23; xxi. 8; Mic. vi. 11,) the converse does not invariably follow. (Outl. lxxi. i. 2—4.) We may regard those as pure in heart who resist, *in their hearts*, the assaults of

1. *The world.* That heart will best resist the temptations of the world, which reflects on the world's instability. 1 S. John ii. 17; S. Matth. xvi. 26. These things must be regarded with the eye of faith. Cares, riches, and pleasures must not be suffered to enlist the affections. S. Matth. xiii. 22. These things induce forgetfulness of GOD and duty. S. Luke xii. 13—21; xvi. 19, seqq.; xvii. 22, 23. That "one thing is needful" (S. Luke x. 42,) will be ever present to the pure in heart. S. John vi. 27. He will so order his worldly labours that they may not generate a worldly mind. (Outl. xiv.) Amidst the occupations of lawful business, he will remember his LORD's injunction, S. Matth. vi. 25, seqq. He has no disquieting thoughts for the future, for he can and does pray, and he knows that the prayer for daily bread never arose from a pure heart in vain. Phil. iv. 6, 7; 1 Tim. vi. 6—8; Heb. xiii. 5. If it has pleased GOD to give him this world's wealth, he rather fears than glories. But he is thankful, and prays that he may so use his wealth that he may lay up treasure in heaven. He would not dwell in a ceiled house, while the House of GOD lay waste, (Hagg. i. 4,) or leave Lazarus unsheltered and untended at his door. (S. Luke xvi. 20.) He is temperate and cautious in his pleasures, and sits light to his purest and even holiest attachments. S. Matth. xix. 29. His very sorrows are hopeful. He does not put them away, for they bear part in his purification; but he purifies them in turn—they work out repentance (2 Cor. vii. 10,) and resignation. He acts on the principle, 1 S. John ii. 15—17; Col. iii. 2, 3. And he keeps himself unspotted from the world. (S. James i. 27.) The practices and customs of the world, where they clash with the law of his heart, exercise no influence there. He is *in* the world, not *of* it. S. John xvii. 15, 16.

2. *The flesh.* S. Paul has given an ample and awful catalogue of its works, (Gal. v. 19—21,) so that its nature may be readily understood, and its con-

tamination avoided. It embraces the softer and the fiercer passions. The pure in heart must be free alike from both. S. Matth. v. 6. The pure in heart keeps watch against all irregular desires and affections. Job xxxi. 1. In horror of the works of the flesh, he seeks to exterminate the seeds whence they spring. He guards against the occasions, the incentives, of evil. He purifies his soul to unfeigned love of the brethren, (1 S. Pet. i. 22,) by regarding them as fellow-heirs of redemption, and thus escapes incentives to the fiercer passions. Thus he keeps his heart a holy temple, (1 Cor. vi. 19,) a temple in which his SAVIOUR may be daily presented in substance of our flesh to His FATHER and our FATHER, His GOD, and our GOD. (S. John xx. 17.)

3. *The devil.* The pure in heart checks the beginnings of pride, and distrust of GOD. Gen. iii. 1—4. He cultivates childlike meekness and humbleness of mind. S. Matth. xviii. 3. He receives the mysterious truths of Holy Scripture as trustingly as he does the plain. (Outl. xlviii.) The question, "Yea, hath GOD said?" disturbs him not. He yields his private judgment to the Church, wherein GOD speaks. He holds fast the Sword of the SPIRIT, (Eph. vi. 17,) and allows not the enemy to wrench it from his hands. The devil sometimes works through the flesh and the world, using them according to men's besetting sins; but the pure in heart will not admit him. (Outl. xxiii.)

II. *The principle of heart purity.* This is universality. "He calls those pure who have attained universal virtue, or those who live in chastity.[1] For nothing is so necessary to us for the vision of GOD as that virtue." (S. Chrysost. Hom. XV. in Matthæum.) Universality does not imply perfection; *that* is impossible to man. But the pure in heart will not compound

[1] σωφροσύνῃ. "Castitas et pudicitia," Schleusn. in voc. Such is the common acceptation of purity. But the Scriptural idea is more comprehensive, as S. Chrysostom here intimates.

for any one sinful desire by the mortification of another. Chastity will not excuse avarice, nor liberality atone for incontinence. "Many are compassionate, are neither rapacious nor covetous, who nevertheless live in unchastity and licentiousness." (S. Chrysost. ubi supra.) The pure heart renounces *all* impurity. Look at the Services of this Day. The Collect generally *collects* the teaching of the Epistle and Gospel, and converts them into prayer. The Collect to-day prays for purity of heart. Observe how this is taught in the portion appointed for the Epistle and in the Gospel. In the former the strictness of the purification is set forth; the LORD Who comes to His Temple is like a refiner's fire, and like fuller's soap; He sits as a refiner and purifier of silver; He purifies the sons of Levi, and purges them as gold and silver, that they may offer unto the LORD an offering in righteousness. The latter sets before us the King and Pattern, Centre and Sun, of perfect purity. From this it is clear for what the Church prays—the single, and undivided heart, that honours GOD with all—not only overcomes corruption, but plants the true Vine, and brings forth fruit; for without holiness (not negative purity, but active righteousness,) no man shall see the LORD, (Heb. xii. 14,) or be pure in heart according to our LORD'S meaning in the text.

III. *The blessing of the pure in heart.* This is inconceivably great and glorious. So glorious that even Holy Scripture sometimes seems to forbid the aspiration. Exod. xxxiii. 20; S. John i. 18; vi. 46; 1 Tim. vi. 16. Yet the promise is most certain. Rev. xxii. 3, 4. The vision of GOD is granted to the pure in heart,

1. *In the present world.* And therein

(1.) *In the face of nature.* It is a common observation that men of impure minds cannot relish the beauties of nature. At most it is with them the pleasure of the eye, the beauty of form and colour. But in these things the pure in heart "sees GOD," Rom. i. 20; His presence, His glory, His love. Ps. xix. 1—

6; xxiv. 1. The pure heart melts with thankfulness to the Giver of all this beauty, and of the faculties for enjoying it.

(2.) *In the dispensations of Providence.* The impure receives success and prosperity with joy; but a joy very different from the Blessed Virgin's rejoicing in GOD her SAVIOUR. The pure heart beholds the hand of GOD in all He bestows, and in that vision enjoys far more than success, prosperity, or pleasure can confer. To the impure, affliction is comfortless misery. But in this, even more than in prosperity, the pure behold their GOD. S. John xvi. 32. They see a GOD Who dealeth with them as with sons. (Heb. xii. 7.) They endure, like afflicted Moses, Heb. xi. 27; and Job, Job xlii. 5.

(3.) *In the Divine ordinances.* An intelligent *mind* may *allow* GOD to be there; but a pure *heart* will *see* Him there. If there were more of purity, there would be less of controversy. Men would not dispute about *modes*, where *things* were matter of experience. When our LORD says, S. Matth. xviii. 20; xxvi. 26—28, the pure in heart is taught by experience, and by the HOLY SPIRIT, that it is so. S. John vii. 17.

(4.) *In prayer.* Job xxxiii. 26.

(5.) *In his daily walk.* S. John xiv. 23.

2. *In the future world.* This is the great Peniel, (Gen. xxxii. 30,) the most precious part of the blessing. Indeed the verb is future. It is the most glorious hope that can be set before men. We can scarcely understand it now—but Holy Scripture testifies its certainty. Job was supported by this hope, Job xix. 26. The Psalmist continues it, Ps. xvii. 15. Isaiah takes up the strain, Isa. xxxiii. 17. S. Paul and S. John clothe the assurance with Gospel light. 1 Cor. xiii. 12; 1 S. John iii. 2. To which assurance the latter Apostle adds, verse 3. For if we have indeed such a hope as this, we shall be careful to realize it; and this depends on purity of heart. 2 Cor. vii. 1. The world, flesh, and devil, are the enemies of GOD and

man. S. James iv. 4; Rom. viii. 7; S. Matth. xiii. 39. There is no alternative for us but love or enmity. S. Matth. xii. 30. Who would be the enemy of GOD? who would not rather be, like Abraham, (S. James ii. 23,) His friend? Prov. xxii. 11. Yes—friend of "the King eternal, immortal, *invisible*;" (1 Tim. i. 17,) but Whom yet, notwithstanding the mystery, the pure in heart shall see.

LXXIX.

S. Matthias' Day.

Subject. The childlike temper.

Text. S. Matth. xi. 25, 26. "At that time JESUS answered and said, I thank[1] Thee, O FATHER, LORD of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, FATHER: for so it seemed good in Thy sight."

Illustrative Scriptures and Texts may be found in those to Outline xlviii., which has affinity with the present subject, but differs in manner of treatment.

Principal Words. ἀπέκρυψας—σοφῶν καὶ συνετῶν—ἀπεκάλυψας—νηπίοις.

OF S. Matthias we have no Scriptural information, beyond what is contained in the portion appointed for this Day's Epistle.[2] But that account in a measure explains why the text is found in this Day's Gospel. The quiet meekness wherewith S. Matthias was content to be an inferior disciple only, when Judas was raised to the dignity of an Apostle, is well described in the text, which was spoken in reference to the Seventy missionary disciples, of whom S. Matthias is supposed to have been one, on their reporting the success of their mission.[3] As our LORD'S words, the text deserves our reverent attention; but further, it marks an unvarying dispensation of Providence, which it is

[1] τὸ ἐξομολογοῦμαί σοι, ἐνταῦθα τὸ εὐχαριστῶ ἐστίν. S. Chrysost. Hom. xxxviii. in Matthæum.

[2] Treated in the corresponding Outline of the Former Series.

[3] S. Luke x. 21.

nfinite importance to us to know, and is eminently able to this Day's meditation.

'he "things" spoken of are the truths of Revela-. These, our LORD tells us, are hidden from the e and prudent, and revealed to babes.

.et us examine—

. *Who are the wise and prudent.* Ignorant pers, setting themselves up for teachers, (1 Tim. i. 7,) e claimed this text, and have inferred from it that cation is rather an impediment, ignorance an antage, in the acquirement of divine knowledge. t these persons are not the babes of whom CHRIST aks; indeed they have much of the "wisdom" "prudence" here intended. For these qualities r be found in the ignorant as well as the edu-ed; inasmuch as they are the wisdom and pru-ice of self-conceit; a character which is very com-nly associated with ignorance, though far from ex-sively so. Prov. iii. 5; xxvi. 12; Rom. xii. 16. See v this quality operated in the beginning of the Gos-. There was no lack of evidence for the truth. The es which rejected our LORD were those "wherein st of His mighty works were done." The Scribes, arisees, and Sadducees, did not deny the miracles. John xi. 47; S. Matth. xii. 24. Why then deny doctrine? They had a "wisdom" of their own. e Pharisee could not part with his fatalism, which ured him salvation as a son of Abraham, or with ceremonial traditions and observances, which ned him popular applause for his righteousness, to brace a doctrine which taught him he had no righ-usness at all. The Sadducee had set his heart on the world, and could not endure to hear of ghteousness, temperance, and judgment to come." cts xxiv. 25.) He therefore denied the necessity the first two, and the very existence of the third. vain, therefore, to him did JESUS preach and ve the resurrection. Well might our LORD say such, S. John v. 44. So too with the "wise and

prudent" of the Gentiles. By "wisdom" they knew not God. (1 Cor. i. 21.) The Stoicks and Epicureans closely resembled the Pharisees and Sadducees. There were other philosophical schools, all, however, stiff in self-adulation, and, where of a refined character, delighting in strifes of words. Eloquence, subtilty of expression, was the object of their culture and admiration; no truth, unrecommended by this, found acceptance with them. Hence S. Paul himself, one of the most eloquent of men, purposely suppressed this talent, that the faith of his converts should not stand in the wisdom of men, but in the power of God. (1 Cor. ii. 1—5.) To embrace the Gospel as a beautiful system of philosophy was levelling the infallibility of God to the subtilties of men. The same spirit is at work now, and will be, to the end of the world. Science is now adored, (or the semblance of it,) as eloquence was of old. Votaries of science reject the Gospel now, as those of eloquence did in S. Paul's time. Learning, eloquence, and science are not to blame for this, but the pride, self-conceit, and self-adulation of arrogant and intolerant men, who set themselves up for the multitude to worship. Job xii. 2; xxviii. 12, seqq.

II. *Why these truths are hidden from them.* The disposition itself is sinful. Religious knowledge is not like an art, or a language, or a science. Study may enable us to see revealed truths more clearly and deeply; but it cannot find out one truth belonging properly to revelation. The Trinity in Unity—the Incarnation—the Atonement—the resurrection of the body—are examples of truths wholly undiscoverable by human study. Even progress in Divine knowledge cannot be made without Divine help. No nation but Israel, till the time came, had made the faintest approach to the knowledge of Divine truths; and the Jews themselves, when they set up their own wisdom, lost or denied them, or held them without influence on the heart. S. John vii. 48. The Apostles heard our Lord's

plainest words; yet, because they set up their own opinions on Scripture, they could not understand. S. Luke ix. 45; xviii. 34. Other disciples did much the same. S. Luke xxiv. 25. And so it was when the Apostles went forth to the Gentiles. 1 Cor. i. 26. The higher classes had their learning, and would not be taught: their worldly distinctions, and would not submit to a religion which took no note of such differences, but addressed itself to all. The poor, free from such impediments, readily accepted the Gospel. S. Mark xii. 37. If the rich did so, it was because they submitted their wisdom to GOD; if the poor rejected the Gospel, it was because they set up their wisdom against His. It is plain, therefore, why these things are hidden from "the wise and prudent." The disposition of such men is opposed to these things, and incapable of receiving them. 1 Cor. ii. 14. And this disposition is sinful, and is punished judicially. Yet, "When He saith, 'Thou hast hid,' He does not say the whole matter is of GOD; but, as when S. Paul saith, 'GOD gave them over to a reprobate mind,'[1] and blinded their thoughts, he does not say this introducing GOD as actively operating this effect, but themselves affording the cause; so here [our LORD] saith, 'Thou hast hid.'" (S. Chrysost. Hom. xxxviii. in Matthæum.)

III. *Who are the babes.* A babe receives the instruction of a parent without questioning or hesitation. He is humble, simple, meek, affectionate, confiding, feeling his own weakness, loving the teaching and the teacher. He longs for the knowledge the parent delights to bestow. How frequent his simple entreaty, "Do tell me!" This is the disposition required of us towards GOD and His truth. 1 Cor. iii. 18, 19. We are infinitely less than children in His sight. This is the spirit of Psalm cxxxi.; 1 S. Pet. ii. 2; S. Matth. xviii. 3. This is the spirit of Samuel, first towards Eli, and then, as was natural,

[1] Rom. i. 28.

towards GOD. 1 Sam. iii. The spiritual babe loves and seeks, believing the promise, Prov. ii. 1—9. Love is the great teacher. 1 Cor. viii. 1—3.

IV. *Why these things are revealed to them.* The reason is obvious. They fare as little children do with a loving parent, who conceals from the loving child nothing that is profitable. To such, knowledge is easy. Prov. viii. 8, 9; xiv. 6. Not always easy of *comprehension;* a child does not always understand all that a parent imparts; but easy of *reception*, because there is no doubt attaching to the authority. There are truths in Holy Scripture which lie altogether beyond the field of human comprehension; there are others at which "wisdom and prudence" take offence; but none of these offend the "babe." He searches the Scriptures with prayer, and with resolution to accept what he finds; but he is careful to see that he really follows the Scripture, and not the private spirit, by ascertaining whether he is in accordance with the Catholic Church. Jer. vi. 16, and thus he finds. S. James iv. 6; 1 S. Pet. v. 5.

IV. *Why our Lord thanked His heavenly Father for this dispensation, and why we also ought to be thankful.*

We are not to understand that the object of this thanksgiving was the concealment of spiritual truth from the worldly wise.[1] It is a form of expression like that in Rom. vi. 17, and is to be understood, "I thank Thee that Thou hast revealed unto babes things which Thou hast hidden from the wise and prudent." And deep matter of thankfulness it is. For if nothing but intellect and learning could arrive at saving truth, the greater part of mankind would be outside the pale of salvation. But no. All may succeed. Love and obedience, through grace, are in the power of all. The scholar is not excluded: his scholarship shall even help him, if he will lay it, together with his heart, on his FATHER'S Altar. But how blessed to know that he who cannot cultivate his mind may train his heart,

[1] See S. Chrysost. ubi supra, and Whitby on the text.

and thus learn infallibly all that he needs for eternity! Our LORD thanks His heavenly FATHER for this, both as an example to us, and to show us how deeply He loves us, when He is thankful for benefits to *us*. And to be truly thankful we must seek "these things" earnestly, receive them implicitly, live by them universally. Though babes in temper, we must not be babes in understanding. 1 Cor. xiv. 20. We are to grow by milk till we can digest strong meat. 1 S. Pet. ii. 2; Heb. v. 13, 14. Let us go on to the higher life, Heb. vi. 1, setting before us the LORD'S command, S. Matth. v. 48.

LXXX.

The Annunciation of the Blessed Virgin Mary.

Subject. The occasion.
Text. S. Luke i. 38. "Mary said, Behold the handmaid of the LORD; be it unto me according to thy word."
Illustrative Texts. Isa. vii. 14; ix. 6; S. Matth. i. 18, seqq.
Principal Words. ἡ δούλη Κυρίου—κατὰ τὸ ῥῆμά σου.

THE dangerous reverence paid to the Blessed Virgin by the Roman Church has driven some Christians into the opposite extreme. She who enjoyed the highest distinction ever conferred on a creature; whose purity, piety, and holiness were, perhaps, as little imperfect as was possible; she to whom we owe the blessed means of redemption; she surely deserves "all but adoring love" from all who profess the Christian name. "O blessed Mary! he cannot bless thee, he cannot honour thee too much, that deifies thee not." (Bp. Hall's Contemplations on the New Testament, I. 2.) (See Outl. for this day in former Series, IV.) If we take the Bible for the record, and the primitive Church for the expositor, this love will not degenerate into adoration. The HOLY SPIRIT, as foreseeing corruption to come, has been singularly chary of His revelations concerning the blessed Mother of our LORD; and these are all calculated to repress extravagance and profaneness, and inculcate sober and religious admiration. She never appears in Holy Scripture as free from original sin, or as a Mediatrix; far less as the Queen of Heaven, and

the refuge of believers; but she is a beautiful instance of the dispositions which GOD approves, and an encouraging pattern for our imitation. And, on this account, the Church has consecrated the days on which the prominent events of her life occurred.

The special grace manifested by the Blessed Virgin in the present transaction is Resignation; a quality supposed to be capable of exercise only in affliction; but really as necessary, and as rare, in prosperity also. Let us see how it was exemplified in the present instance,

I. *In the Blessed Virgin's manner of receiving prosperity and success.*

The message of the Angel was the grandest ever brought to a human being. Countless generations had sighed for it. It never had been given before, never could be again: it was "a grace which the greatest queens would have purchased with the quitting of their diadems." (Bp. Jeremy Taylor, Hist. of the Life and Death of the Holy JESUS, I. i.) The Law and the Prophets existed for it. It opened communication with GOD and a *reconciled* world. How did the lowly Virgin receive it? Did she forthwith assume the attributes of partial divinity? No. She is lowly and tranquil as ever. Joy indeed possesses her—adoring joy. But all is resignation. (Text.) She magnifies not herself, but the LORD. She acknowledges that she needs a SAVIOUR. (S. Luke i. 46, 47.) She acknowledges herself His "handmaiden," (48.)

To derive then from this day the lesson which the Blessed S. Mary's character imparts, we must reflect that we all possess some temporal blessings. It is quite possible, in these, to forget their author: Deut. vi. 10—12; viii. 11, seqq.; to rejoice in them, not in the LORD the SAVIOUR; to magnify self, not the LORD. But earthly comforts, as well as earthly troubles, demand resignation: a spirit of obedient thankfulness, manifesting in deeds no less than words, "Behold the

servant of the LORD." To be proud of GOD's favour is to turn blessing into cursing. The event we commemorate is the overthrow of pride and the exaltation of humility. S. Luke i. 51—53. Let us remember too that we are partakers with the blessed Mary in the mystery of this day. *Our* SAVIOUR, no less than *hers*, was then announced. Immanuel is still GOD with us; JESUS still saves His people from their sins. (S. Matth. i. 21. 23.) And if it be possible for any Christian to keep His word more faithfully than she, he who shall do so will be "rather blessed." (S. Luke xi. 28.) She is not exalted among the blessed because she was the "Mother of GOD," but she was favoured with that distinction because her faith, purity, and humility were pleasing in her Maker's sight. "The unspotted mind makes the body a temple fit for the HOLY GHOST, and, because that part of Mary was clean and unblemished, because she was entirely devoted to piety, and abominated the very thoughts of filthiness, therefore was she 'highly favoured.' It was her chaste and virgin heart that prevailed with the SON of GOD, when He took upon Him to deliver man, not to abhor or disdain her virgin womb." (Dean Stanhope on the Gospel for this Day.) If any exceed her in this, he shall exceed her in blessedness. Knowing these things, let us answer with her, "Behold the servants of the LORD." This we all are in some degree; those who will not glorify His mercy He bends to glorify His justice. But this is not the service He asks of us. It is the submission, the obedience of the heart and life, that He requires; and here He will have no competitor. S. Matth. vi. 24; Rom. vi. 16; S. John viii. 34, 35. He who lives in the practice of one known sin is no servant of the LORD. The revengeful, the impure, the fraudulent, the slanderous, the covetous, the idle, the trustful in their own merits, and those who make CHRIST "the minister of sin," (Gal. ii. 17,) none of these can say of themselves, "Behold the servants of the LORD." The resignation therefore which the Blessed Virgin

showed, and of which she is an example to us, is that which acknowledges the blessings of GOD'S hand as bonds to constrain us to His service.

II. *In her surrender of herself to the divine Will.* The words "Be it unto me according to thy word," are indeed a tremendous addition to "behold the handmaid of the LORD." For they express an entire acceptance of the whole future dispensation which GOD may please to establish. At least they must do so in the mouth of us Christians. We not only profess ourselves GOD'S servants, but avouch our readiness to suffer, as well as do, in that capacity, whatever He may require at our hands.

And according to His word it shall be! S. Matth. xxiv. 35; S. John v. 28, 29. When we pray, therefore, "Thy will be done," how careful should we be to fulfil it! And how careful to prepare for unqualified submission, when, perhaps, that will may exact from us some painful sacrifice, some severe endurance! when the cup of bitterness may be put in our hand by our FATHER'S! The career of the Blessed Virgin was not all prosperity. A sword was to pierce her soul, (S. Luke ii. 35,) as much sharper than any troubles we may be called to, as her distinction was more illustrious than any before or since bestowed! To that she was as much resigned as to her glorious blessedness among women.

III. *In her resignation in respect of difficulties and mysteries.* The Angel's last words had been "with GOD nothing shall be impossible." The words sound like a truism to any thoughtful theist; yet how often is this truism in practice denied! It was denied when men of old questioned the resurrection. Acts xxvi. 8. It is denied when men question that and other miracles now, and say that no evidence can prove them. "The works of GOD are not enslaved to the nature of things, but follow the command of the Word of GOD. Here sometimes GOD creates according to nature, that thou mayest perceive the fair order of nature; *sometimes He works* beside nature, that thou mayest

learn the power of the Worker. For neither do all things take place according to nature, lest nature should be deified; nor all things beside nature, lest the preternatural should pass for a disorderly nature. God forms according to nature; He works beside nature; that thou mayest know that Nature, sustaining the office of a handmaid, *moves* (κινεῖται) according to nature, and, fulfilling the command of God, *runs* (τρέχει) beside nature." (Pseudo-Chrysost. Orat. CXLII.) We are not indeed to conclude, that, because God *can* do all things, He *has* actually done all that credulity and superstition have ascribed to Him; but where sufficient evidence can be produced of a miraculous fact, wrought for the establishment of a momentous truth, to discredit it is to deny God's omnipotence. Admit *that*, and what becomes of infidelity? S. Mary is visited by one of those heavenly messengers whose character and office she cannot doubt; and, strange as is his message, she believes it implicitly, because she knows that with God all things are possible. Scarcely less evidence do we possess for the authority of Holy Scripture, which propounds many mysteries to our belief, relates many miracles, and contains some difficulties; but the thought that "with God nothing shall be impossible," makes all clear to our acceptance, though not to our understanding. This truth is especially consolatory to the penitent sinner. The holiness of God, (Josh. xxiv. 19) and the heinousness of sin (Rom. vii. 13, 24,) appear to forbid all hope of forgiveness. Nevertheless, Holy Scripture affirms the efficacy of repentance, Ezek. xviii. 30; Acts iii. 19; and SS. passim—and, if the sinner is disposed to doubt the fact, assures him that "with God" (who makes the offer,) "nothing shall be impossible." Then must the penitent's language be, "Behold the servant of the Lord; be it unto me according to Thy word." And according to that word it shall be. His Saviour shall welcome his sincere endeavours with the blessed address, S. Matth. xxv. 21. (See S. Luke xv. 20, seqq.)

LXXXI.

S. Mark's Day.

Subject. The poor evangelized. (πτωχοὶ[1] εὐαγγελίζονται.)
Text. S. Matth. xi. 5. "The poor have the Gospel preached to them."
Illustrative Scripture. Ps. lxxii.
Illustrative Texts. Isa. lxi. 1; S. Luke iv. 18; vii. 22; S. James ii. 5.

SOME of the Baptist's disciples, apparently doubting his testimony to our LORD, either from the meanness of the SAVIOUR'S appearance, or other external incongruity with the notions of the Jews concerning the Messiah, were sent by their master for instruction and conviction to JESUS Himself. Our LORD replied by simply indicating the wonders which He was performing beneath their eyes; and He added one other note of His Messiahship, that in the text. This is said, and by many able writers too, to be no miracle, although classed among miracles for its superior excellence. No doubt the Gospel may be imparted *now*

[1] Nothing can be more exact than the Authorized Version. Yet some commentators refer the word to the "poor *in spirit*." But although these only *receive* the Gospel, yet the Gospel is not *offered* to them exclusively—they are not exclusively *evangelized*. It is putting a force on the verb which it will not bear. "Passivum εὐαγγελίζομαι," says Schleusner, "mihi doctrina Christiana traditur." In the passage of Isaiah to which the text refers, עֲנָוִים is rendered "the meek;" but it equally signifies the poor, and is represented in the LXX. and S. Luke iv. 18 by πτωχοῖς.

by those who have not received authority to perform the other works with which it is here associated. But when it came fresh from the lips of the SAVIOUR, it was a doctrine as impossible for man to reach as the power of giving sight to the blind. The gracious message (εὐαγγέλιον) that sin may be forgiven, and how, and why; the blessed precepts whereby life may be made happy, death tranquil, eternity glorious, could never have been thought out by man. Holy men of GOD, but still taught by His Spirit, had seen some outline of these truths; 2 S. Pet. i. 21; but even they, and the Angels also, comprehended them imperfectly, 1 S. Pet. i. 10—12; and if our LORD had not Himself revealed them, they would be unknown still and for ever. "This was no *human* discovery which was committed to the Christians, nor do they care to guard with so much earnestness a *mortal* invention, nor have they been intrusted with the dispensation of *human* mysteries; but the Almighty, all-creating, and invisible GOD Himself has stationed among men the truth, and the holy and inconceivable Word, and has fixed [Him] in their hearts; not, as might be conjectured, having sent to men some minister, messenger or ruler, or one of the governors of earthly things, or [even] one of those to whom are committed the administrations of heaven, but the Architect and Constructor of the universe Himself, by whom He made the heavens." (Epist. ad Diognetum, vii. The entire passage, of great eloquence and beauty, is too long for transcription.) Moreover, it was the character of His revelation, that it was imparted to the poor. It had always been the characteristic of the learned, whether Jews or heathens, to despise the poor, and reserve all their philosophy for their own inner circle, S. John vii. 49. It was, on the other hand, the character of the Holy Gospel that it was offered to the poor, though not withholden from the rich, or from any station which might choose to receive it. For this mercy we cannot sufficiently praise

and thank its divine Author. And on this day, when we commemorate an Evangelist, we cannot select a more appropriate subject of meditation than the blessed truth that "the poor are evangelized."

Consider, then,

I. *The nature of the blessing.* Poverty is an object of universal dread. It is thought, no doubt, more afflictive than it is found; but afflictive it is, and in a high degree. "Meat, fire, and clothes," the sum of man's needs, are diminished by it; often to a very painful extent. Comforts of life, as commonly understood, are almost always wanting. Labour is necessitated, and often very hard labour too. The poor man loses the consolations of society in a great measure. Prov. xiv. 20; xviii. 23; xix. 4, 7. Now from this abject state the Gospel altogether exalts him. It gives him truths and motives by which his condition is made not only tolerable, but happy and privileged. S. Matth. xix. 23, 24; S. Luke vi. 20, 21; S. James ii. 5. It sets before him a poor Man like himself, (2 Cor. viii. 9,) at once his Advocate and Guardian, and Almighty in each and every capacity. It sets before him an eternity, "this painful life ended," where he may dwell in bliss unspeakable with his adorable Benefactor. It sets before him a happy course of life, of prayer and obedience, looking continually along the vista leading to the all-blessed consummation. How greatly the enjoyment of life and the aspirations of hope are enlarged by this, those who know the devout poor can testify. Then, too, the Gospel received rescues the poor from many temptations incident to their station, and especially drunkenness, that most dreadful aggravation of poverty, making life wretched, destroying health, exhausting the poor man's little means, and blackening his prospect of futurity. Whether in regard to the blessedness it imparts, or the deliverance which it effects, the Holy Gospel is most blessed to the poor.

II. *The consequent duty of the poor.* These mercies

are Churches and Priests; they know, or
that there is a Bible. Whatever, therefo
titution, there is a neglect of duty for
are accountable. (Former Series, Outl. i.
poor attend on the preaching of the
to some extent, read the Scriptures als
is mere formality. These acts do not
fruit mechanically. Spiritual blessings m
tually accepted.

III. *Duty of others to the poor.* Th
above the state of poverty are bound to
who are in it. Of this duty there are ma
text, however, leads us to consider one
has been, in some measure, treated in Ou
will only remain here to dwell on the ed
pect of the subject. Few are unacquain
objection that elementary schools raise th
their station, and make them insubordin
contented. As far as this objection can
to rest on any foundation, it can only app
like those which lately have received legi
tion,—schools wherein the poor are not
even though the letter of the Gospel may

with him every wish was, we may well believe, a prayer, that every poor child in his dominions might possess a Bible and *be taught to understand it* (or be evangelized.) It is then the duty of all who have the means, to contribute to the *religious* education, to the evangelization, of the poor. The best way is, evidently, to begin at the beginning. Prov. xxii. 6.

IV. *The blessings of this duty.* Prov. xiv. 21, 31; xxix. 7, 14. It is a following of the LORD in the only one of His marvellous works in which we now *can* follow Him; and therefore must be blessed. It will bring around us the blessing of a pure, orderly, happy neighbourhood. And we shall "learn the luxury of doing good," (better than all other luxuries which riches can purchase,) when we see the evangelized child grown up into the holy adult, training up, in turn, his children in holiness, enlightening with his instruction and example his home and his neighbourhood, and experiencing and extending those mercies which GOD shows to a thousand generations in them that love Him, and keep *His* commandments.

[If this Outline be used in behalf of the Additional Curates' Society, the National Society, or of parish schools, as it not inappropriately may, parts may be omitted, and the space supplied from the Reports of the particular Society, or of the particular schools.]

LXXXII.

SS. Philip and James.

Subject. CHRIST the way, the truth, and the life.
Text. S. John xiv. 6. "I am the way, the truth, and the life; no man cometh unto the FATHER but by Me."
Illustrative Texts. S. John i. 4; v. 26; x. 9; Rom v. 1, 2; Eph. ii. 18; iii. 11, 12; Heb. iv. 15, 16; x. 19—22.
[A fuller apparatus will be found in the course of the Outline.]
Principal Words. ἡ ὁδὸς—ἡ ἀλήθεια—ἡ ζωή.

IN those marvellous discourses, preparatory to His departure, wherein our LORD gently and lovingly dissolved the unsubstantial fabrick of secular expectation which clouded the minds and distorted the hopes of His disciples, (See Former Series, Outl. xl.) He indicated whither He was going—passing over the painful and mortal stages, and at once conducting them to the end of His pilgrimage, the FATHER. The indication was sufficiently distinct to minds not preoccupied with earthly notions of His destination and kingdom; but such were not those of the Apostles at this time. Thomas, as we have seen (Outl. lxx.) was forward and anxious to follow his Master any whither, but did not comprehend His words, though to us they seem quite unmistakable. Whereupon our LORD pronounced the weighty sentence in the text, "whereby He satisfied both that Apostle and all other men, not only whither He was going—even unto the FATHER,—but likewise of the way whereby they may go after Him, so as at last to come unto Him, even by Himself. And the better to assure

them of it, He doth not only say, 'I am the way,' but adds, 'I am the truth, and the life;' that is, the true and living way,[1] in the highest manner that can be, in the very abstract the truth and the life itself: so that we may certainly depend upon Him as 'the way' unto the FATHER, seeing He is the truth; and not doubt that He can carry us through that way, and bring us to the end of it, seeing He is 'the life,' and so can quicken, animate, and make us to walk in that way without fainting and stumbling." (Bp. Beveridge, xxvi. Select Sermons—Sermon xxvi., a good study for this subject.) "If I am LORD, says He, of access to the FATHER, you will certainly arrive at Him, for there is no other possible way. For when He said before, 'No man can come unto Me, except the FATHER draw him,'[2] and again, 'I, if I be lifted up from the earth, will draw all men unto Me;'[3] and now again, 'No man cometh unto the FATHER but by Me,' He shows Himself equal to Him that begat Him." (S. Chrysost. Hom. lxxiii. in Joannem.)

We may consider therefore the text, although containing three particulars, yet comprising really but one idea; setting forth our LORD as *the* way (Ἡ ὁδὸς) to the FATHER, as excluding all others: *the* true way (Ἡ ἀλήθεια) as emphatically branding all ways independent of Him as false; and *the* life (Ἡ ζωή) as by Him alone is eternal life, and in Him alone we can attain to the presence of the Living GOD.

CHRIST, then, is the true and living way to the FATHER,

I. *By His knowledge.* Isa. liii. 11; S. John xvii. 3; 2 S. Pet. i. 3. No Christian will doubt that the full and plenary knowledge we possess of the being and attributes of the FATHER is imparted solely by the Christian revelation. CHRIST is *the Word*, whereby the FATHER has communicated with His creatures. "ΕΚΕΙΝΟΣ ἐξηγήσατο." S. John i. 18;

[1] See Heb. x. 20. [2] S. John vi. 44. [3] S. John xii. 32.

Heb. i. 1. But not only did He speak in the Gospel, but also in those Prophets, by whom God spake in time past unto the fathers. 1 S. Pet. i. 11. Both Testaments are His revelation. And inasmuch as by Him also God made the worlds, the revelation of nature, so far as it goes, is His, and He has confirmed it. (Former Series, Outl. lxiii.) All *real* knowledge of God, therefore, whatever may be pretended by unbelievers, who have unconsciously derived their very weapons from the Christian armoury, is from Christ; especially all vital knowledge, all knowledge which bears upon the mystery of immortality. And when we look abroad upon the world, and behold what dark ignorance of God prevails, and worse, what false and absurd notions men entertain of supernatural powers, and contrast them with the pure, sublime, and dignified conceptions of God which are of the very essence of Christianity, we cannot but conclude that through Christ we are conducted to the full and perfect knowledge of the Father, and that by none other do we or can we attain to that heavenly learning.

II. *As our substitute, ransom, propitiation, sacrifice, redemption, reconciliation,* (κατάρα or ἁμαρτία, λύτρον or ἀντίλυτρον, ἱλασμὸς, θυσία, ἀπολύτρωσις,[1] καταλλαγή) *bearing and obliterating our sins, and doing this* truly, *and* exclusively. Isa. liii.; lxi. 1; Dan. ix. 26; Zech. ix. 11; S. Matth. xx. 28; S. Mark x. 45; S. John vi. 51; x. 15; xi. 50—52; Acts xx. 28; Rom. iii. 24, 25; iv. 24, 25; v. 6—10; 1 Cor. vi. 20; 2 Cor. v. 21; Gal. i. 3, 4; ii. 20; iii. 13; Eph. i. 7; v. 2, 25; Col. i. 14, 20—22; 1 Thess. v. 10; 1 Tim. ii. 5, 6; Tit. ii. 14; Heb. ii. 9; x. 10; 1 S. Pet. i. 18, 19; ii. 21, 24; iii. 18; 1 S. John ii. 1, 2; iii. 16; Rev. i. 5; v. 9.

[1] "Negari quidem non potest hanc vocem propriè notare REDEMTIONEM ejus qui captivus detinetur, sive bello, sive alio captus sit modo, quæ fit per PRETII SOLUTIONEM." Schleusner in voc. And yet he says, "In notione hujus vocis in N. T. constituendâ, *etymologia* planè negligenda *videtur!*"

[The only way of treating this great subject is by texts, and the expansion of texts, and inferences thencefrom. The above are comparatively few, the doctrine at once covering the surface, and penetrating the depths, of Holy Scripture. Our LORD is said to have suffered *ἀνθ' ἡμῶν in our stead*, and *ὑπὲρ ἡμῶν on our behalf;* and almost every variety of expression is employed to set forth the vicarious atonement of CHRIST.] Here, then, we have the true way of life. As sin is the way of death, there can be no life where sin is not obliterated. But where it is, life returns. How cautious then should we be not to admit error on this subject! How careful to lay hold on this amazing dispensation! How thankful for such an infinite and unspeakable mercy! Bought with such a price, how should we glorify GOD in our spirit and our body, which are GOD's! (1 Cor. vi. 20.)

III. *As our Priest, Mediator, and Intercessor with the Father.* "As GOD, He can lay His hand upon GOD; as Man, He can lay it upon man:[1] and so, our GOD-Man can bring them together, and make them one again." (Bp. Beveridge, ubi supra.) S. Luke xxii. 31, 32; 1 Tim. ii. 5; Heb. vii. 25; viii. 6; ix. 15; 1 S. John ii. 1. [Here again, as in matter of pure revelation, we can only go by texts, their development and consequences. Although the mediatorial character of our LORD is not so extensively diffused over Holy Scripture as His expiatory, the doctrine is no less firmly established.] How careful then should we be to approach our heavenly FATHER only through the SON, lest we offer an unhallowed sacrifice! Gen. iv. 3, 5; Lev. x. 1, 2. How continually should we draw nigh to GOD by Him, seeing that He ever liveth to make intercession for us! How thankful should we be that we have such an Advocate with the FATHER! How, when the heart and conscience droop beneath the weight of sin, should we flee to this refuge for pardon! How thankfully should we embrace, how eagerly should we

[1] The allusion is to Job ix. 33, 34.

appropriate, the blessings of our LORD's intercession! S. Matth. vii. 7; xxi. 22; S. Mark xi. 24; S. Luke xi. 9; S. John xiv. 13, 14; xv. 7, 16; xvi. 23, 24; S. James i. 5; 1 S. John iii. 22; v. 14.

IV. *As our Forerunner, treading whose steps we shall reach the Father.* S. Matth. x. 38; xvi. 24; xix. 28; S. John viii. 12; 1 S. Pet. ii. 21. No amount of faith or orthodoxy can dispense with this.

It was, probably, on account of the text, that the Gospel for the Day was selected. Of SS. Philip and James we have only incidental notice in Holy Scripture. But, as Apostles of CHRIST, their memories deserve grateful commemoration; and none can be more grateful and more appropriate than following their steps. Heb. vi. 12. What, however, were these? Whatever the histories of these great standardbearers of the Faith, they must, we know, as saints, have trodden the true way of life;[1] and therefore the Collect beseeches that we may know JESUS CHRIST to be that way, and in it to follow the steps of those holy servants of His whom we this Day commemorate. Hence we naturally meditate that discourse of our LORD in which He sets Himself before us in that character. And, in this regard, it has been this Day's meditation of His Church for centuries.[2] May it be ours this Day to our everlasting profit! that, as this Day, in Nature's Kalendar, is bright with beauty and promise, opening, beneath returning spring, fair pathways of verdure, so, in the Kalendar of GOD's holy Church, it may open to us the bright true path of everlasting life, even Him Who is gone before us whither we desire to come. Heb. vi. 20.

[1] For the post-scriptural history of these Apostles, see Nelson's Festivals, and Cave's Lives of the Apostles, Antiqq. Christt.

[2] It is the Gospel of the Sarum Missal.

LXXXIII.

S. Barnabas' Day.

Subject. The dissension of SS. Paul and Barnabas.

Text. Acts xv. 39. "The contention was so sharp between them, that they departed the one from the other."

[For the character and history of S. Barnabas, see Former Series, Outl. lxxxiii. His joint mission with S. Paul is recorded in Acts xiii.—xv.]

Principal Words. παροξυσμὸς—ἀποχωρισθῆναι.

As far as an Outline can be exhaustive, that for this Day in the Former Series has exhausted the life and character of S. Barnabas. It would therefore be impossible to discuss any incident or circumstance relating to him which has not in some measure been there treated. The history contained in the text is so remarkable a point in this Apostle's life, that, although partially adverted to already, it may well deserve a separate and more detailed consideration. The dissension of two holy and inspired Apostles is a circumstance of no ordinary moment, and we feel that the Holy Spirit, in recording it, must have intended special and peculiar instruction for the Church. Reverently to trace that instruction is the humble Christian's office and duty.

Let us examine the facts. The two Apostles intended to make a general visitation of the Churches which they had planted. S. Barnabas wished to take with them Mark, his sister's son. (Col. iv. 10.) S. Paul resisted this, and S. Barnabas could not over-

come his opposition. The two friends accordingly separated on different missions, to meet no more on earth.

The difference was not on any article of the Faith. Here they were quite at one. Nor did it arise from any selfish view, any contest who should be the greater. Looking at both sides of the question, it seems impossible that conscientious men could have acted otherwise than they did.

Consider

I. *The motive of S. Paul.* It was proposed to him to associate in his work one who had already tried it, and forsaken it. Acts xiii. 13. To trust fully those who have deceived us would not be prudent, were it possible. Neither was it S. Paul properly that Mark had deserted, but the work and cause of GOD. Should he desert again, the Apostle would be responsible, as instrumental to a second fall, and to all the evil and scandal such a second apostasy would bring on the Church. If Mark's presence could benefit the work, his desertion must hinder and injure it. Such an example would shake the faith and constancy of many: and find, perhaps, many followers. It might prove the ruin of numberless souls. No friend, however dear, could be put in comparison with these consequences. S. Luke xiv. 26. S. Paul, therefore, from his point of view, was right; and, as a Christian and an Apostle, could not have acted otherwise.

II. *The motive of S. Barnabas.* He too had his convictions, and time proved them true. As Mark's kinsman, he knew his character better than S. Paul. Mark was like a soldier who has deserted his post in a moment of weakness, but is burning with shame for his act, and thirsting to be led again to the field, that he may, though at the cost of life, retrieve his honour. This S. Paul did not, could not, know; to him S. Barnabas' arguments would appear merely those of a partial kinsman; and, doubtless, such feeling must have existed. S. Barnabas was anxious that his ne-

phew should have the opportunity of redressing his sin. Had he doubted the result, his very love for Mark would have made him hesitate. But he could not doubt. He knew that Mark would die a thousand times rather than continue to endure the tortures of conscience; nay, that his past desertion would inspire him with more zeal than he had possessed before it. S. Barnabas believed that, in the course he took, he was advancing the salvation of one dear to him; and, through him, that of thousands. Who less likely to apostatize than one who had tried the misery of apostasy, and was smarting beneath the sense of it? And S. Barnabas' confidence was warranted, as S. Paul himself afterwards did not hesitate to allow. Col. iv. 10; 2 Tim. iv. 11.

III. *The nature of the "sharp contention."* It involved no personal enmity, no want of Christian love. It was a strong difference of opinion on a point where neither could conscientiously yield. For action was to follow on opinion. If S. Paul yielded, he deliberately admitted to the Gospel work one whom he reasonably believed cowardly, unsettled, unstable, dangerous. This he could not do. If S. Barnabas yielded, he excluded from the service of CHRIST one whom he knew to be faithful, able, and zealous, whom he trusted entirely. It was not like surrendering a personal gratification. The highest interests were involved. All the edification of which Mark was the instrument would never have existed, had S. Barnabas given way. One too for whom CHRIST died, and who would have died for CHRIST, and lived with CHRIST, might have sunk into despair, and permanent apostasy. And this S. Barnabas foresaw. He could not therefore yield. It was quite impossible, then, that the two Apostles could act together on this subject. Nothing but the intimate knowledge of Mark which S. Barnabas possessed could have brought S. Paul over to his side. Consequently the contention must have been vehement before they consented to part. Each was, and could not but be, convinced

that he was right, and must therefore have thought the other incorrigibly wrong. "Paul is the sterner, Barnabas the milder: each is strong in his conviction; and yet the dissension has somewhat of human frailty." (S. Jerom. contr. Pelag. ii. 522.) But there was no unkindness, no want of deepest and truest affection. They had been associated too solemnly, (Acts xiii. 1, 2,) too nearly, and too dearly to separate in anger, or without the most poignant regret. No offence was given by either. Their very difference of opinion resulted from unity of heart. Their one end was to glorify the LORD JESUS. They only differed about the means—not religious, but human means; and if either had yielded such a point he would have lost respect, and therefore regard, in the eyes of the other. It was a loving, though heavy, parting, like that of Abraham and Lot. Gen. xiii. 5—11. Indeed, the matter was of GOD: (1 Kings xii. 15, 24:) not their dissension, but the direction given to it. He wanted their separate services, and His Providence pointed out the time. They went forth as brothers from a father's hearth, to ply their tasks in distant regions. There was no schism—both continued in the Apostles' doctrine and fellowship, preached one Gospel, founded one Church. Inspired men could only preach truth—and truth is one.

IV. *The application* not *to be made of this history.* It is a grievous misapplication when this passage of Holy Writ is quoted in justification of separation in, or from, the Church. There was not in this case the smallest difference in doctrine, the smallest rent in charity. From certain convictions, purely personal and temporal, they could not act in *company;* but they acted, as much as ever, in *concert.* Faith and worship were one. No personal difference whatever can justify separation from, or in, the Catholic body.

V. *The legitimate application.* Differences of opinion may exist among Christians, and be capable of justification from individual points of view. Not differences, assuredly, on the Catholic Faith; and yet on

matters of moment too. Paul and Barnabas were equally sincere, equally holy, though opposed on an important matter; and each judged rightly from the evidence he possessed. We cannot hold too firmly to the Catholic Faith, as laid down in the symbols and sense of the Church, and evidenced by Holy Scripture: but difference in other points may possibly be unavoidable from individual education, idiosyncrasy, opportunities. Such differences we should regard with mildness and indulgence, as possibly even permitted by God in order to work out His most blessed purposes. Exact unity is to be sought, prayed for, striven for; the nearer we approach it the nearer we approach that heavenly bliss, where it exists in perfection. Differences mar our present happiness; deep and bitter must have been the grief of those friends whose hearts so long had known but one pulsation, to find them beating apart. But if we never differ more than they, our differences will exercise our patience and charity, and be a discipline of the Cross, and give us occasion to glory in the things which concern our infirmities. (2 Cor. xi. 30.) Meantime God is conducting all to His glory, and to the good of His Church, as He did by "making Christianity more diffusive than if they (the Apostles) had still continued together; and that Mark, by S. Paul's severity, was brought to a sense of his former indifference in the work of the Gospel." (Nelson's Festivals, ch. xxv.) Little light is sometimes bestowed, that we may pray and seek for more. Differences are evidences of our weakness, and send us to "the Strength[1] of Israel." (1 Sam. xv. 29.) Evidences of our ignorance send us to the Fountain of wisdom. (S. James i. 5—8.) Our frailty shows our dependence, and shows us whereon to lean. (Cant. viii. 5.) These things we must awhile abide meekly, patiently, and even thankfully; for they lead to Him Who directs them; and whether our pilgrimage be eastward or westward, still, if we tread it faithfully, it will land us where Paul and Barnabas and Mark are united for ever.

[1] נצח, Firmitas. (Michaelis.)

LXXXIV.

S. John the Baptist's Day.[1]

Subject. The Baptist and his LORD.
Text. S. Matth. iii. 13. "Suffer it to be so now; for thus it becometh us to fulfil all righteousness."
Illustrative Scriptures. S. Mark i. 1—11; S. Luke iii.; S. John i. 1—34; xiii. 1—17.
Principal Words. ἡμῖν—πληρῶσαι—δικαιοσύνην.

THE subject of this Day's festival has no greater distinction, illustrious as he was, than that of having admitted to his covenant Him, to be Whose forerunner he came. Nor can we celebrate his Day in a manner more consonant with his feelings and conduct, than by setting before our eyes that great Pattern, to Whom all his discourse pointed, and to Whom all his mission tended. The Baptism of his LORD by *his* hand contains important instruction for all generations of the Church. It sets forth,

I. *Our Lord's humanity.* "It becometh *us*." With whom does our LORD associate Himself in that expression? Not with the Divine Nature, Which is incapable of Baptism; not with the Angels, who, if capable, need it not. To mankind alone can His words apply. He needed not to be baptized; but He would not leave unfulfilled the Law which He found, or the Gospel which He founded; but be an instance or example of a Man Who perfectly fulfilled them both. "He did not say, 'Thus it is right,'

[1] See Outl. iii.

but 'thus it becometh.' As though He had said, 'Shrinkest thou from this, and forbiddest it, as unbecoming? suffer it; for it is even most becoming.' And He did not merely say, 'Suffer;' but added, 'now.' 'This is not,' says He, 'to be so for ever, but thou shalt see Me as thou desirest; only suffer this *now*.' And then He shows how this is becoming: we are to fulfil the whole Law; expressing which He says, 'all righteousness:' for righteousness is the fulfilment of the Commandment. 'Since then,' says He, 'I have fulfilled all the [other] Commandments, and this alone remains, this also must be added. For I came to dissolve the curse imposed on the transgressors of the Law. I must, therefore, fulfil it all.'" (S. Chrysost. Hom. xii. in Matthæum, where is much more to the like effect.)

II. *Our Lord's Divinity.* If He was man only, how inexplicable the Baptist's language, S. Matth. iii. 11, 12! The Baptist was a Prophet, and the greatest man who had ever arisen. (Former Series, Outl. lxxxiv.) If our LORD was no more than man, He was only the son of an humble artizan, and had, besides, done no mighty work. If then, He was superior to John at all, it must have been as possessing a superior nature. And this S. John's description of Him showed. S. Matth. iii. 12; S. John i. 15; expressions which cannot apply to any created being. But the voice from heaven (S. Matth. iii. 17,) is quite conclusive on this point. Heb. i.

III. *The Trinity of Persons in the Godhead.* On this account this chapter has been selected as the Lesson for Trinity Sunday. The FATHER, Whose voice spake, is admitted to be GOD; and the SPIRIT, Whose distinct personality is here recorded, could be no less, if He was to seal a testimony to One Who was Himself GOD.

IV. *Our Lord our pattern in some important particulars.* "It becometh *us*," He says, "to fulfil all righteousness." This, He means, *man* is bound to

do. And this includes positive, as well as moral, duties; for such was the Baptism of S. John. Repentance was, indeed, commanded as the qualification; but he who repented, but did not receive the Baptism for which he had qualified, did not *fulfil* righteousness, or perform *all* righteousness. To fulfil *all* righteousness, became Him and us; Him as the Example, us as His disciples and worshippers. This was the sole meaning of His act. *He* could not repent, Who had no sin to repent of, original or actual. *He* needed no Baptism. If we follow not His example in this matter, His act is made to us useless and unmeaning. It teaches us, properly,

1. *How we should act in regard to the Sacraments of the Church, or other positive ordinances.* The phrase, "water baptism," so irreverently applied by those who would depreciate the initial Sacrament, had, in the present instance, for once, a correct application. S. John's was emphatically *water* baptism. S. Matth. iii. 11; Acts i. 5; xi. 16; xix. 4. Yet our LORD received this "water baptism" nevertheless, because it was of Divine appointment. How then can any one say, "I repent, and therefore have no need to be baptized?" Acts ii. 38. "Why should I have my child baptized?" Why? because "thus it becometh us to *fulfil all* righteousness." "What spiritual benefit," says one, "can accrue from partaking bread and wine?" and he absents himself from the holy Altar, and loses, at least, the benefit enjoyed by all who fulfil all righteousness. "Why," says another, "attend on the preaching of the Word, the act of fallible men, when I can read the infallible Word itself at home?" Why? because it is so commanded, and with blessing too. S. Luke xi. 28; Rom. x. 17. Because, if we do it not, we *fulfil* not *all* righteousness. "I can pray at home," says another, "and therefore I need not go to church." But such an one fulfils not all righteousness. Heb. x. 25; Eccles. iii. 1.

2. *How we should act in all cases.* The principle reaches to the most trifling matters, or such as may so appear. S. John's Baptism certainly might seem such—for it was a mere sign, conveying no privilege, grace, or heavenly gift. But it tried whether men would submit to the ordinance of GOD *because it was His ordinance.* This is the true test of faith. Faith simply inquires, "Hath GOD spoken?" If He has, faith believes, or obeys, as the case may be. "The counsels and appointments of GOD are righteousness itself. There needs no other motive, either in the servant or the SON, than a knowledge of those righteous purposes." (Bp. Hall's Contemplations on the New Testament, ii. 2.) This is the true safeguard in higher matters also. Abstinence from manifest and gross sins, because they are manifest and gross, is walking by sight; but if we abstain from them because they contradict the will of GOD, we shall then abstain from what appear minor sins, many of which, however, are not the less deadly for being less manifest and gross, though they are more seductive. S. Luke xvi. 10.

3. *How to fulfil our Lord's humility.* This was most wonderful. Well might the Baptist say, S. Matth. iii. 14! The Creator submitting to the creature! He Who came to wash away our sins (Rev. i. 5,) submitting to be washed by a sinner! Why could this be? It was in order that He might "fulfil all righteousness." S. John, though man only, was the minister of GOD. The great Exemplar, therefore, would use his ministry. Will men then leave the Church of CHRIST because they deem themselves, or really are, superior to their appointed minister in scriptural or spiritual knowledge? If it be presumption in the Christian minister in these later days to compare himself with the holy Baptist, it is surely far greater in the layman, however gifted, to compare himself with the beloved SON! And yet, were the comparison just, it would avail nothing;

for, immeasurably superior as the LORD here was to the servant, He nevertheless employed the servant's ministry, that He might fulfil all righteousness. It is not the talent, or the learning, or even the holiness, of the minister that constitutes the efficacy of the ministry, or measures the duty of employing it. These things indeed avail much to the *success* of the commission; nothing whatever towards its *validity*. Acts i. 26. (See Former Series, Outline lxxix. and Outlines there referred to, for this and next heading.)

4. *That it is not lawful to assume the ministry of the Word, without ordination by God's appointed minister.* Our LORD'S Baptism, according to the Levitical practice, was His ordination. Exod. xxix. 4; Lev. viii. 6. Before this He did no ministerial act. In this, the FATHER and the SPIRIT visibly blessed the ministration of His servant John. GOD the SON might have exercised His ministry, had it so pleased Him, in His own divine power, at any earlier time. But He received ordination at the hand of one infinitely His inferior, because thus it became Him (Him, as one of *us*,) to fulfil all righteousness. Heb. v. 4, 5. (See here S. Matth. xviii. 25—27.) If He condescended to this to be a pattern for *us*, we may easily infer the position of those who, calling themselves His disciples, set up a ministry of their own making.

V. *Some special points of edification.*

1. *The visible descent of the Spirit proved His approbation of this fulfilment of all righteousness.* Our LORD needed no accession of spiritual gifts. S. John iii. 34. The gift was bestowed on His human nature, to instruct the Church that the fulfilment of all righteousness is no indifferent matter, but comprises the best blessings in the treasury of GOD. "The Dove appeared, to point out to John and the bystanders the SON of GOD; yet not only for this purpose; but that thou too mightest learn that the SPIRIT descends upon thee at thy Baptism. We need not now the

visible appearance, since faith suffices us for all. For signs are not for them that believe, but for them that believe not."[1] (S. Chrysost. ubi supra.) "The heavens are never shut, while either of the Sacraments is duly administered and received; neither do the heavens ever thus open without the descent of the HOLY GHOST." (Bp. Hall, ubi supra.) What blessing to know that, in fulfilling all righteousness, we are inviting and receiving the sweet influences of the blessed Spirit of GOD! In holy Baptism, regeneration; in the Sacrifice of the Altar, the substance of CHRIST Himself! He who fulfils all righteousness enjoys the reward of all. He who prays most in the Church prays best in the closet; he who attends most on the Word preached best understands the Word written.

2. *The audible voice of the Father proved His like approbation.* While it indicated JESUS as our reconciliation, it showed that GOD was well pleased in His fulfilment of all righteousness. Isa. xlii. 21. In the use of GOD'S appointments we may take comfort from the knowledge, that He beholds us in His SON, as dear children, even now. 1 S. John ii. 29. He who fulfils all righteousness has a peace passing all understanding, (Phil. iv. 7,) a strength overcoming every trial, (Rom. viii. 37,) a hope resting on things stedfast as glorious, (Heb. vi. 19,) above all, an abiding inheritance, where worldly sorrows and conflicts will be alike indifferent; when we shall be like the FATHER, and see Him as He is. (1 S. John iii. 2.)

[1] See 1 Cor. xiv. 22.

LXXXV.

S. Peter's Day.

Subject. The Saint's deliverance from prison.

Text. Ps. xxxvii. 32—34. "The wicked watcheth the righteous and seeketh to slay him. The LORD will not leave him in his hand, nor condemn him when he is judged. Wait on the LORD, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."

The whole Scriptures may be regarded as *illustrative* of this text; especially the Psalm containing it, Psalm lxxiii., and S. James v. For the special subject see Acts xii.

Principal Words. נָשָׁע, צַדִּיק, יְהוָה.

THIS Psalm is a treasure of comfort and support. If it be indeed a message from GOD, no affliction should cause despair, except to the wicked; and to them certainly the text denounces all wrath; but to the faithful and patient it speaks all strength and consolation. It supports us under doubts, (Jer. xii. 1,) vv. 1, 2; calumnies, 5, 6; temptations, 8, 9. Its beauties and comforts are infinite. This day, however, the portion appointed for the Epistle calls us to meditate a particular part of it, the text; so remarkably illustrated in the conduct and end of Herod, and in the conduct of the Church.

I. *The wicked watcheth the righteous, and seeketh to slay him.* Here we have Herod's conduct delineated exactly. He imprisoned S. Peter, intending, when the Passover was ended, (lest, during that festival, the Christians might find friends among the foreign Jews, or might take advantage of the occasion to attempt

a rescue,) (see § v., and S. Matth. xxvi. 5,) to bring him forth to the people, who were ready with some calumnious charges to enable the tyrant to gratify them and himself.

II. *The Lord will not leave him in his hand, nor condemn him when he is judged.* Here the escape of S. Peter is no less vividly portrayed. But it may be asked, how does this accord with the case of S. James? The Psalmist assuredly never meant to say that GOD would not permit the righteous to suffer affliction, and even death, at the hand of the wicked. This Psalm looks not so low. It is one of the many passages in the Old Testament which clearly recognize a hereafter. vv. 37, 38; S. James v. 11. The Psalm refers to "the end" throughout. The text is like those words of our LORD, S. Matth. x. 28. Herod may believe that S. James, whom he has persecuted to the death, has been left in his hand; but it is not so: by Herod's hand GOD has delivered His servant from all persecution. Herod may judge and condemn him; but the LORD will not condemn him when he is judged, and that is all he cares for. Rom. viii. 33, 34; 1 Cor. iv. 3, 4. This condemnation of man may be the very means of his acquittal with GOD. S. Matth. x. 39. The death of S. James as much illustrates the text as the deliverance of S. Peter. Both were deliverances: one visible; one discernible by faith only: and the latter, as is mostly the case, the greater: the saint passing from the prison in Jerusalem direct to the free Jerusalem above. Gal. iv. 26. But S. Peter, though delivered from Herod, was not delivered from affliction. His LORD wanted him on earth, and had much work for him to do before his release was to come. 2 S. Pet. i. 14. The different destinies of these two great Apostles, thus placed together before the Church, teach how the care of GOD is ever over His saints; and this is seen in some cases, that it may be believed in all. James, the brother of the beloved Disciple, one of the favoured Three, one who could dare enter-

tain the hope that he might sit next the SAVIOUR in heaven; one on whom the infant Church might seem to rest, was cut off by an unbeliever, and no retribution followed: nay, the persecutor was emboldened to attack the very leader of the Christian band. Here was a temptation to entertain that spirit which the Psalmist so emphatically condemns. Ps. xxxvii. 7. Here it might be thought that GOD could not, or would not, deliver His own. But the deliverance of Peter silences all such doubts. It was not the power of Herod that put James to death, nor the impotence or indifference of GOD towards His servant or His Church, that surrendered the martyr. James could not have been guarded with more watchfulness than Peter. He Who struck off the chains of Peter, opened his prison, and brought him forth, could have done as much for James. There was a cause doubtless, why S. James was not rescued; but whatever that was, it clearly was not want of power or advertence on the part of Divine Providence. S. Peter's deliverance is conclusive on that point; and proves also that S. James was delivered, though after a different sort. It was the will of the Master that James should receive his reward at once. The Angel who struck off the chains of Peter, struck off those of James also—the chains of a mortal body, which bound him to corruption and tribulation.

III. *The history of this Day's Gospel ought to impress on us the teaching of the thirty-seventh Psalm.* This is embodied in the 34th verse. We see good and holy persons removed from the world when their presence seems most needed, and the profligate and corrupt left to spread their profligacy and corruption in prosperity and without restraint. But are we to argue hence, Job xxi. 15? Mal. iii. 14, 15. (See Ps. lxxiii.) The Providence of an unchangeable GOD must always be essentially the same, although some parts of it, in the early life of the Church, come more conspicuously into view. Yet, even in those

days, there was economy of miracle: the Angel departed as soon as S. Peter was able to escape by himself; and GOD did not always strike the sword from the persecutor's hand, though He showed on whose side He was. He even warned His servants that they were not always, or often, to obtain temporal deliverance. And if such were the case then, still less are we to expect extraordinary interventions now.

IV. *We may reverently trace reasons for the different destinies of S. James and S. Peter.* It is not necessary, or even becoming, to explore the Divine counsels in these or any other transactions. Gen. xviii. 25. But we may draw plain inferences from facts. Had S. James been miraculously delivered, the disciples would have deemed themselves at once secure, and been tempted to depart from the spirit of prayerful dependence. Had S. Peter also been cut off, the enemies of the LORD would have exulted and blasphemed, while weaker brethren would have despaired or desponded, and begun to distrust the power or the favour of their GOD.

V. *The conduct of the Church during these transactions remarkably illustrates the latter clause of the text.*

1. *Wait on the Lord, and keep His way.*

The death of S. James, no doubt, emboldened Herod and the unbelievers to proceed to new excesses, satisfied now that JESUS of Nazareth could not defend His servants. When S. Peter was seized, the disciples, had they only entertained a human trust, must have despaired of his deliverance and their own. Nothing but miracle could rescue him, unless rebellion should be tried, which was contrary to faith, and renunciation of trust in the Divine Arm. But did the Church distrust her heavenly Spouse? No! her need did but drive her nearer to Him. She called to mind His promise, Ps. l. 15; Acts xii. 5, 12. Great is the power of importunate, earnest, persevering prayer. "The Angel was not sent for his release till

the very night before his intended execution. Thus it is usual with GOD, for the clearer illustration of His mercy and power, for the exercise of His servants in faith and patience, and for other excellent ends, to forbear the interposition of extraordinary means till human helps and hopes are given over." (Dean Stanhope on the portion appointed for the Epistle on this Day.) Perhaps, had prayer been equally exerted for S. James, he too might have been delivered. And the Church not only waited on the LORD, but kept His way. She made no rebellion against the civil power, though she was at least 3,000 strong, (Acts ii. 41, 47; v. 14; xi. 24,) had wielded the arm of miracle, especially in the person of S. Peter, and was, in some sense, even popular. Acts iv. 21; v. 13, 26. She waited, and GOD exalted her to inherit the land; she kept herself pure, and He would keep her safe.

2. *When the wicked are cut off, thou shalt see it.* The prosperity of the wicked neither proves their happiness nor their favour with GOD. Wait, and see their end.[1] When Herod had murdered one innocent victim, and no retribution came, he was emboldened to attempt another. Failing in this, his obstinacy and selfishness at length attained that height that he could believe the senseless adulation of those who hated while they feared him. Acts xii. 22. And the Church saw her enemy's awful blasphemy chastised. In five days from the stroke of the Angel, he died in torments, exclaiming, "I your god am compelled to leave this life, fate having disproved your falsehoods. Called by you immortal, I am now led away to death. I have lived in envied splendour, but must now accept the destiny willed me by GOD." (Joseph. Antiqq. Judd. xix. 7.) He then, and such as he, are no objects for our envy. GOD justifies His Pro-

[1] Even heathen writers dwell on this theme. Herodot. i. 32. Soph. Œd. Tyr. 1528, seqq. Eurip. Androm. 100; Troad. 513. Ov. Met. iii. 135, &c. &c.

vidence by making their very successes the instruments of their fall. We see not GOD's Angels. Herod saw not when he was stricken. 2 Kings vi. 17. But they execute GOD's behests nevertheless on the evil and the good. Acts xii. 7—10, 23; Ps. xxxiv. 7; xci. 11. The text promises deliverance to the righteous: it pledges nothing as to time, manner, or occasion. 1 S. Pet. v. 6, 7. But the promise is distinct, "He shall exalt thee to inherit the land." The very term "exalt" speaks the nature of the deliverance and the inheritance, and their identity with the promise by Isaiah, lvii. 13; with "the *Mount* Sion, the city of the living GOD, the heavenly Jerusalem." (Heb. xii. 22.)

LXXXVI.

S. James' Day.

Subject. Man unprofitable to GOD.

Text. S. Luke xvii. 10. "When ye shall have done all things that are commanded you, say, We are unprofitable servants; we have done that which was our duty to do."

Illustrative Scriptures. Ps. l.

Parallel Texts. Ps. xvi. 2; Rom. iii. 9—12, 27; xi. 35; 1 Cor. i. 29; iv. 7; ix. 16; Job xli. 11. [Other texts in the Outline.]

Principal Words. δοῦλοι ἀχρεῖοι—ὠφείλομεν.

THERE is a special difference between the Gospel and all other moral systems. While the latter never reprove pride, and generally foster it, the former overthrows it from its foundation. While stone is left on stone in the House of Pride, there is no clear ground for building the Temple of GOD. The very foundation (1 Cor. iii. 11,) is "meek and lowly." (S. Matth. xi. 29.) The Mahometan believes he can inherit heaven by his services to the faith; the heathen, by his sacrifices. Some Jews have thought the same, Isa. lviii. 3; Mal. iii. 14. But they did not find this in their Scriptures. The Apostles were not without some leaven of the kind before the great day of enlightenment. S. Luke ix. 46, and xxii. 24, (and parallel texts.) They knew that they had been chosen out of all the world to be their LORD'S companions, friends, and messengers, and had received a portion of His Spirit and power. Whence could this be, except from their merit, or, at least, from some merit which He

had communicated? This suspicion He seems to have rebuked in those remarkable words, S. John vi. 70; and it seems to explain the connection of the text with the context. They had asked their LORD to increase their faith. This request might have been wise and good, or haughty and presumptuous, according to the spirit in which it was asked. Our LORD seems to have read in their hearts that they asked this boon as a distinction to which they were entitled: that they thought it hard to be commanded to cast out devils, and not to have the necessary faith supplied to them. They had been commanded to pray and fast, to use means, and yet to acknowledge that all was of their Master. If they looked for anything as matter of right, they were deceiving themselves. When they had done their utmost they could not make GOD their debtor. They would be His, and that infinitely. (Outl. lxxi.)

It is little that we know concerning the Saint of this Day; but we know that he was one of those addressed in the text, and that he was not free from the error which the text reproved; for otherwise he would not have sought the exaltation to which he aspired. S. Mark x. 35—37. And we know that he was deeply wrought on by the truth contained in the text; if not, (as is likely) by the very words in which it was conveyed. For the doctrine of the text is a prime ingredient of the martyr's spirit. Life and all things are bought, and overbought! that is the conviction that overcomes the natural love of life, and makes disobedience more terrible than death. For if the martyr does no more than duty, how shall any dare do less, if called to this? And as this conviction leads to martyrdom, so does it lead to every lower step in obedience, and up all steps to the very highest.

The language of the text leads us to consider,

I. *Our condition.* The description here given is humbling and alarming—and even more humbling than it seems—for the term "servants" must be interpreted "slaves;" the most base and abject con-

dition on earth. The slave has no property—not even in himself. The hired servant deserves what he receives, (S. Luke x. 7,) and, by working beyond his contract, may gain a title to more; and, when his contract is done, he is free to seek another master: but the slave is purchased; he can do nothing which is not already paid for and required. He is a chattel merely. Any indulgence he receives is pure favour and kindness. This view does not at all represent GOD'S dealings with us; but it does our position in respect to Him. Man, by committing sin, had become a slave. S. John viii. 34. Out of that bondage his SAVIOUR purchased him; not to keep him a slave, but to give him glorious liberty. S. John viii. 36; Rom. vi. 18; Gal. iv. 7; Rom. viii. 21. He is bought entirely: soul, body, mind, affections, life; more than these he has not: and yet, beyond these, he owes an infinite debt of gratitude. A slave bought from dungeon and torture at the cost of the deliverer's life, and transferred to happiness and splendour, could not profit his benefactor, though he should do, as he ought, all he could do to evince his gratitude. Yet how infinitely poor the illustration beside the truth which it illustrates! Rom. v. 8; 1 S. John iii. 16. That we are free, respects our *position*, not our *merits*. In respect of these we are slaves still, and, as such, unprofitable. The attempt to make a requital would be folly, and even impiety. Even were we under no obligation, we could not do this. Job xxii. 2, 3; xxxv. 7.

But the text is even yet more humbling. We are unprofitable, even when we have done all that is commanded. And who has done this, or approached it? The Law extends to all thought, speech, and action: to the heart, and to the life; one failure breaks it. S. James ii. 10. And he who has broken it is a sinner, a debtor; worse than unprofitable. And the best have done this. Prov. xxiv. 16. "How should we, who are imperfect, be minded? Confess ourselves imperfect, and count not ourselves to have ap-

prehended or obtained.[1] This is man's true wisdom, to know himself imperfect; and, so to speak, imperfect in the flesh is the perfection of the righteous." (S. Jerom. adv. Pelagianos.) Then look at the requirements of the Law and the Prophets. S. Matth. xxii. 35—40; v. 17, seqq.; or rather, at the new command of the Gospel, S. John xiii. 34. Let us compare these standards with our practice; and the more faithful we have been, the more heartily shall we comply with the precept of the text. And, once more; the text is more humbling still; unprofitable is something more than negative; in the Scripture sense, it is positively evil.[2] So that, after our best endeavours, we are, *for ourselves*, abominable in the sight of GOD! what a display of His holiness and our unworthiness!

II. *Our consequent duty.* The motives to duty set before us are various. Though all tending one way, they are adapted to the requirements of different dispositions; but all should have weight with all. Sometimes it is fear of GOD's wrath, S. Matth. iii. 7; sometimes, the hope of eternal life; 2 Cor. iv. 16—18; sometimes, love and gratitude for goodness and mercy. S. James i. 12; ii. 5; S. Luke vii. 47. In the text we have one more motive. Sloth and vanity would persuade us that, when we have made certain sacrifices of time, substance, labour, for GOD, we have done enough—perhaps, more; certainly, more than the generality do. Hence, perhaps, like the Pharisees, (S. Luke xvi. 11,) we consider it almost a part of religion to thank GOD for our superiority to others; the very idea being self-deceit. Such a spirit implies and encourages carelessness and neglect, and even undoes the work of obedience. Here the text interposes for us: "Suppose you have (as assuredly you have not,) done all things commanded you. You are unprofitable still; work

[1] The allusion is to Phil. iii. 13.

[2] Cf. Ps. xiv. 3; Rom. iii. 12, where ἠχρειώθησαν (the LXX. rendering) stands for נְאֲלָחוּ, *putruerent*.

then, that you be not still more unprofitable." "If we perform any good action, let us not thereby seek our own glory. GOD means us not to boast of our righteousness, lest we should perform our duties to please the world, rather than to obey His heavenly commands; and thus gain the prize of glory we have sought, but lose the gift of a heavenly and divine reward." (Lactant. De Vero Cultu, 18.) And what shall we say of those who habitually leave undone things known to be commanded (public and private worship, Holy Communion, &c.)? who live in idleness and self-gratification? And, above all, what must be the condition of those who not only leave commandments disobeyed, but commit acts forbidden? How may the *rebellious* dread the sentence, S. Matth. xxv. 30!

III. *The conduct of God to us.* This the text exhibits in the most endearing light. The less our merit, the more astonishing His love. This may console us for the loss of self-flattering conceit. If we cannot make claim on His justice, we lose no part of our expectation thereby. What the most boastful would scarcely dare to claim, He is willing freely to bestow on those who acknowledge that they have no desert save condemnation everlasting, and yield their best as profitless, except as purified by the atoning Blood! Well may we take up the language of the Psalmist, Ps. viii. 4, seq.! If we could be profitable unto GOD, some reward we might expect; but, even then, not this! But when we know that our best is less than unprofitable, we can find no account of all this mercy save in our FATHER'S inexhaustible lovingkindness. How much more blessed to know that we have a Guide, Friend, Protector, Redeemer, than to contemplate our own merits, even did they exist! To know ourselves unworthy is less mortifying to our pride than His love is consoling to our infirmity! No doubt it should grieve us to be unworthy, unprofitable, ungrateful, undeserving, where we have received blessings so

measureless, so costly. Sorrow like this shall be turned into joy. Most especially is GOD'S pardoning love comfortable to us when He invites us to His Table. It was on the night of the first Communion that the LORD said to His disciples, whom He had called "unprofitable servants," S. John xv. 14, 15; and that gracious assurance is repeated as often as He communicates Himself to His people. The master, when his servant comes in from the field, will make him attend the table as a menial; nor does our LORD deny his right. But Himself will not exercise it; nay, more, will Himself do the office of a servant to those who acknowledge themselves unprofitable, unworthy, through their manifold sins, to offer unto Him any sacrifice; unworthy so much as to gather up the crumbs under His Table. S. Luke xii. 37; xvii. 7—9; xxii. 27; S. John xiii. 4—17. To this confession He replies, Cant. v. 1. Here we learn to hope that our sincere, though unprofitable, endeavours may be accepted for His sake; and the dreadful merited sentence, S. Matth. xxv. 30, be exchanged for the happy benediction, ver. 21.

LXXXVII.

S. Bartholomew's Day.

Subject. The Kingdom of the holy Apostles.

Text. S. Luke xxii. 29, 30. "I appoint unto you a Kingdom, as My FATHER hath appointed unto Me; that ye may eat and drink at My table in My Kingdom, and sit on thrones, judging the twelve tribes of Israel."

Parallel Text. S. Matth. xix. 28.

Illustrative Texts. Dan. vii. 9, 14, 18, 22; S. Matth. xx. 20—23; S. Mark x. 35—40; S. Luke xii. 32; Rev. i. 5, 6; iii. 21; iv. 4; v. 10; xx. 4, 6. [Other texts occur in the Outline.]

Principal Words. *βασιλείαν—θρόνων.*

THE meaning of the text is controverted: but it certainly *may* signify (and, most probably, does,) eminence among the blessed at the great consummation. This is not the essential kingdom of the Divine SON; but a reward bestowed on His human nature for His obedience and sufferings. Phil. ii. 5—11. And it is said of believers, 2 Tim. ii. 12. The eating and drinking at His Table is also variously interpreted. "But because, while we continue in these bodies, and lead lives of sense, it is not easy for us to apprehend things purely spiritual; therefore resemblances of sense are made use of, to convey to our understandings the ideas of things above us by those which bear some proportion to us." (Dean Stanhope on the Gospel for the Day.) The sitting on thrones is, probably, to be explained in like manner; though

the righteous, apparently, are to be assessors with our LORD in the judgment. 1 Cor. vi. 2, 3.[1]

It will not, however, be desirable to enter into minute criticism on the text, as the practical meaning is clear. "The most safe and profitable way (in my apprehension) of applying this passage is to look upon it as spoken after the manner of men, to signify a general and brighter crown, and more exquisite degrees of happiness and glory; just as those in princes' courts are most highly honoured, who are allowed to sit down with them at their own table, and are in the chief places of trust, and most eminent posts about them." (Dean Stanhope, ubi supra.) One thing is evident—the fulfilment of the promise was to take place beyond the present world. For nothing like it was accorded to the Apostles here. Equally evident is it that the same promise had been made before to all the twelve[2] in the parallel text, Judas included. How then was it fulfilled to *him?* It cannot be said that his character was unknown to his Master. S. John ii. 24, 25; vi. 64, 70; xiii. 11, 18, 19. Nor can we believe that our LORD would mock even the worst of mankind with a promise which He never intended to perform. There remains one solution. Judas, like all the others, would have received the promise, had he continued faithful to his LORD through His trials. An Apostle's life would have had an Apostle's reward. But sin evacuates all promises, and forfeits all blessings.

The grand truth, therefore, which the text teaches is that the promises of GOD, however unconditionally expressed, are to be conditionally understood. Jer. xviii. 9, 10; Ezek. xviii. 24. The threatenings are to be received in like manner. Jer. xviii. 7, 8; Ezek. xviii. 21—23; Jonah iii. 4—10. Judas enjoyed, in reversion, all the privileges of "the glorious company

[1] The parallel text seems to fix the completion of the promise "ἐν τῇ παλιγγενεσίᾳ." See 2 S. Pet. iii. 13; Rev. xxi. 1.

[2] Beza's MS., and some others, read δώδεκα in the text.

of Apostles;" but when he by transgression fell, so fully had he forfeited this magnificent inheritance, that hell was even termed "*his own* place." (Acts i. 25.) "When man was created, he was told, 'the fear of you and the dread of you shall be upon the beasts.'[1] But it came not to pass; for man showed himself unworthy of that sovereignty. And so with Judas. And, that none may be hardened through despair at threats of punishment, or become slothful through promises of blessings; He (CHRIST) cures both these infirmities, saying, 'If I threaten, despair not; for thou canst annul My threats, as the Ninevites did; and if I promise blessing, rest not on the promise. For if thou show thyself unworthy, the promise shall not avail thee: for I promise to him who is worthy.'" (S. Chrysost. Hom. lxiv. in Matthæum, who refers to the texts in Jeremiah and Jonah.) "Such, I believe, is the mercy of GOD, that Judas himself would not have been excluded from pardon, if he had brought his repentance to CHRIST, instead of to the Jews." (S. Ambros. de Pœnitentiâ, i. 5.) "The people of Nineveh repented, and escaped the destruction denounced against the city. Such is the healing power of repentance, that GOD appears [through it] to change His determination. Thy escape depends on thyself. GOD would be intreated, would be supplicated, would be the object of hope. Man as thou art, thou wouldest have offenders ask thy pardon. Thinkest thou that GOD will pardon thee unasked?" (Ubi supra, 6.)

The transaction instructs us—

I. *Not to rely too much on spiritual privileges and blessings.* We were made in our Baptism "members of CHRIST, children of GOD, inheritors of the kingdom of heaven." Sponsors are instructed earnestly to believe, without any doubt, that GOD will give their infant charge the blessing of eternal life, and

[1] Gen. ix. 2. But S. Chrysostom seems to have experienced a *lapsus memoriæ*, and meant to allude to Gen. i. 26. The argument, however, is not thereby affected.

make him partaker of His everlasting kingdom; language resembling that of the text, and quite as unconditional. But is it certain that the child will ultimately be saved? No! for the baptismal promises are suspended on the baptismal vow. But perhaps he has followed his LORD further. He has received the grace of Confirmation; he has even eaten and drunk at his Master's Table on earth; and has, perhaps, been outwardly a disciple altogether. But his heart has been absent—his homage hypocritical, (Comp. Ps. ii. 12; S. Luke xxii. 48;) cold, S. Luke xiii. 25—28. The promises given to him in Baptism were contingent on his use of baptismal grace. This has been abused, and they are void.

II. *To guard against haughty opinions of ourselves.* S. Paul cautions us against this danger. Rom. xii. 3. Men suppose themselves the subjects of grace, and so sure of final favour, that not even their own sin can disinherit them. Fall they may, indeed; and, perhaps, even often; but always to rise again. This was, probably, the very temptation employed by Satan against Judas. He may have thought, "My Master has declared in so many words that I shall sit upon a throne in His kingdom; I have His promise, and am safe, do what I will." But his case instructs us that no past grace, or holiness, or Gospel promises, will buy off one wilful sin committed against light and knowledge. Nothing would seem to assure a higher security than the witness of the SPIRIT that we are children and heirs of GOD; and yet the text which contains that assurance contains a condition. Rom. viii. 16—18. CHRIST must be followed even to suffering, if need be. Trials may differ largely—from the inward strife against an evil nature, up to martyrdom itself. But there will, and must, be a daily cross. S. Luke ix. 23. Something we must crucify for our LORD's sake, and, if we suffer, we shall reign. But no champion ever conquered by a negligent boast of former victories. Our negligence

produces none in the great enemy, who perverts t
our downfall the very promises and encouragement
of God. Thinking humbly of ourselves is essentia
to our growing in grace and knowledge. 2 S. Pet. ii
17, 18. Remember our Lord's repeated admonitio
S. Luke xiv. 11; xviii. 14.

III. *That there is much comfort and encouragemen
for the faithful.* The text belongs, in some degre
if not in all its fulness, to every persevering Chri
tian. The condition of the blessing is continuance
The Apostles had been faithful when other disciple
had fallen away, S. John vi. 66—69; some, becaus
they found nothing worldly was to be gained b
remaining, S. Luke ix. 57—62; some, because the
took offence at His word, S. John vi. 60, or His lowl
condition, so opposite to their notions of Messia
S. Matth. xiii. 54—57. Something of the kind i
going on now. Men desert their Saviour throug
love of sin, or through speculative objections, whereb
they take offence at His claims. Many are the temp
tations of these kinds; and they who continue wit
the Saviour in defiance of all these will assuredly in
herit eternal life, although they may not attain all th
glories reserved for the Apostles in the regenera
tion. If the promise seems so positive that w
wonder at first how even Judas could forfeit it, the
can be no doubt that it will, in some degree, be mad
good to all the faithful followers of the Lord Jesu
S. James i. 12.

[1] S. Matth. xix. 28; S. Luke xxii. 28.

LXXXVIII.

S. Matthew's Day.

Subject. Danger of worldly affections.

Text. S. Matth. xix. 21. "If thou wilt be perfect, go and sell that thou hast, and give [it] to the poor, and thou shalt have [a] treasure in heaven; and come, and follow Me."

Parallel Scriptures. S. Mark x. 17—22; S. Luke xviii. 18—23.

Illustrative Scriptures. Deut. viii.; Josh. vii.; Ps. xlix.; the Book of Ecclesiastes; S. Luke xvi.

Illustrative Texts. Gen. xvii. 1; Job xxvii. 16, 19; Ps. lxii. 10; Prov. iii. 9, 10; viii. 18; xi. 4, 28; xxiii. 4, 5; S. Matth. v. 48; vi. 19—21; S. Luke vi. 40; viii. 14; xii. 16—21, 33, 34; xix. 1—10; Acts ii. 45; iv. 34, 35; Col. i. 28; iv. 12; 1 Tim. vi. 6—10, 17—19; 2 Tim. iii. 17; Heb. x. 34; xi. 25; S. James i. 4; v. 1—6.

Principal Words. τέλειος—ἀκολούθει.

It is little that we know of the individual character of S. Matthew; what, however, we do know, is chiefly his readiness to obey his Lord's call, his value of his Lord's Gospel and promises, and his comparative disregard of all worldly attractions. This his own pen has taught us with great simplicity, and almost unconsciously, S. Matth. ix. 9; there is, however, another picture from his hand, which was certainly *quite* unconsciously drawn, but which illustrates his disposition no less than the former. Contrast is often the best of illustrations. A character diametrically opposed to S. Matthew's in all those points in which that Saint was distinguished, sets off the devotion of the Evangelist with a clearness no less effective than his own positive delineation.

S. Matthew's narrative, as illustrated by the parallel Scriptures, amounts to this: a youth[1] asked JESUS the most important of questions; a question too which none but He could answer: what was to be done to inherit eternal life? Our LORD referred him to the Commandments. The youth was delighted; for these were what he had always supposed to constitute the condition; and these, as he believed, he had scrupulously fulfilled; and he did not hesitate to say so. He was sincere in his desire of learning the way of life; sincere, too, in his endeavours to fulfil the Commandments; he must have been this, or JESUS would not have "loved" him. (S. Mark x. 21.) "Some calumniate this youth, as insidious and wicked, and approaching JESUS to tempt Him. That he was covetous, and the slave of riches, I would not dispute; but we must not be positive in uncertainties; especially in accusing; and Mark confutes this suspicion, when he says that JESUS 'loved him.' But great is the tyranny of avarice; and, though we may be virtuous in all other respects, this destroys all that is good in us. Well, therefore, does Paul designate the love of money the root of all evil[2] . . . It was no small earnestness that this youth exhibited, that, while others came to the LORD to tempt Him, or to entreat Him on account of their own or others' diseases, he approached to inquire after eternal life. The soil was rich and succulent, but an abundance of thorns choked the seed." (S. Chrysost. Hom. lxiii. in Matthæum.) There was one thing lacking, and that

[1] *νεανίσκος*. The term, it is well known, is sometimes applied to persons of mature age, as *adolescentulus*, and even נַעַר, *παῖς*, *puer*, *garçon*, &c. But then it is generally taken in connection with some situation, office, &c., as bellringers with us are called *youths*. The word, however, is etymologically a diminutive; and there seems no reason for its employment here in any other sense. "*ἐκ νεότητός μου*" need only signify *all my life long*. The person was not a servant of the Synagogue, but a ruler—so that the term could not be used officially.

[2] 1 Tim. vi. 10.

thing essential; the spirit which animated S. Matthew, when the same alternative was set before *him*. Our LORD made trial of this. He commanded the youthful disciple to sell his property, and bestow it on the poor, and accompanied the charge with the promise that he should have a treasure in heaven. And then, as He addressed S. Matthew, He said, "Come, follow Me." But the contrast of the two characters now becomes apparent. We hear no more of anxiety to attain eternal life. We hear nothing about delight at *any* conditions which might obtain the one thing needful; nothing about joy at the discovery that his obedience only wanted one point to make it perfect, and that, a point immediately attainable; unlike S. Matthew, he was sorrowful instead of joyous; "for he had great possessions." The love of riches ruined a life of moral obedience exercised on religious principle; poisoned a heart really desirous of fulfilling the will of GOD, and anxious about eternal life; flung from hope and happiness a soul which had interested in its favour the love of its Redeemer. He may have strictly fulfilled the *literal* obligations of the Law; for wealth only had engaged his soul and affections; and he would have had little difficulty in keeping those commands which had no reference to this passion;[1] his circumstances placed him above the inclination to covet or steal his neighbour's goods: and his sincerity would have restrained him from breaking any express command. He had not considered that the value of duty depends on sacrifice. He had not prepared himself to devote to GOD whatever GOD might call for; he gave what he cared not to withhold; and thought he was accumulating treasure in heaven. But when he is told he must take his choice, his hollowness is exposed; the worshipper of GOD comes forth as the idolater of Mammon. We hear of him no more—and what we know of him leaves us nothing to hope.

[1] See Former Series, Outl. xx. I.

That our LORD's command to this youth is individual, and not of universal obligation, is evident, not only from the frequent recognition of property in the New Testament, and commands to give *part* of our substance, but from the nature of the thing, as, were it otherwise, there must result a perpetual alternation, in every man's case, of riches and poverty. Even in the very peculiar circumstances of the early Church in Jerusalem, such a sacrifice was not obligatory. Acts v. 4. The *precept* was individual, and to try an individual character. But its *principle*, notwithstanding, is of universal application.

The Collect for this Day beseeches grace to forsake all covetous desires, and inordinate love of riches, and to follow JESUS CHRIST. This is what S. Matthew did, and what the youth in the history before us did not. Brethren! you have offered that prayer. And what does conscience say? Have you come to JESUS, asking from Him what you shall do to obtain eternal life? and have you sought His answer where it may be found, in the Holy Scriptures? Have you learned the eternal provisions of the moral law, the details of that holiness without which no man shall see the LORD? And has your comparison of this with the tenour of your lives afforded you a cheering hope that you are in the right way? Be it that you are so, and have not deceived yourselves. You possess thus the love of your SAVIOUR. But now comes a trying question. Suppose your SAVIOUR were to require of you some unexpected sacrifice: require you to follow Him in some unexpected way. Would there be one thing lacking in your obedience? The one thing which would determine the character of that obedience itself, and all its consequences? And if the principle is in you, though dormant, and never may be called into action, because never tried, is it not equally sinful before an all-knowing GOD? Search then diligently with prayer, lest the principle, though existent, escape your detection. 1 Cor. ii. 10. Examine the fre-

quency and intensity of your temptations, and the resistance you have made. Examine your love to CHRIST; a feeling which cannot coëxist with any base or selfish affection. Examine by His own criterion, S. John xiv. 15. Think whether there is anything which you would not forego for treasure in heaven; for if there is, however pure and exalted the object, you lack one thing, but the one thing needful. Your obedience needs that which is to make it *perfect*, that is, *complete* and *genuine*.

Regard

I. *The temptation of Riches.* This was the especial rock on which the wealthy youth's faith made shipwreck; and it is the most common. Wise was the prayer of Agur, Prov. xxx. 8, 9. It is the universal testimony of experience that riches have a tendency to harden and deaden the heart, to attach it to temporal things, and in the same degree to withdraw from the spiritual. S. Luke xvi. 13. And it is well to note that some men who are alienated from religion by riches are not infidels or profligates, but often men of regular lives and outward devotion, and even possessing some amiable features of character, as the youth before us won even the love of the SAVIOUR. They have a religion, but it is chiefly marked by outward observance, and never involves self-denial. Hence their riches become a snare. And such would be the case in every instance, were it not that with GOD all things are possible, and those who seek Him will receive His Almighty strength to overcome the deadly temptation. The considerations useful for applying and cultivating this power, and applying it to this object, are

1. *That riches are a loan, not a gift, of which an account must be given hereafter.* (See the Parables of the Talents and Pounds.)

2. *That they may be made the instrument of eternal life.* 1 Tim. vi. 17—19.

3. That, unless this use is made of them, they

will become the cause of eternal ruin. S. James v. 1—5.

II. *The temptation of Pleasure.* This, next to that of wealth, is the most ordinary that we meet with. And the two are much connected; for without wealth pleasure cannot be much pursued; and wealth not only renders pleasure procurable, but incites to the pursuit of it. Of guilty pleasure we do not here speak. The character which we are contemplating is one which is correct in the main substance of morals, even to the extent of attracting, in some degree, the love of the SAVIOUR Himself. The pleasures of such a person will be in themselves innocent, but become guilty in their excess. Innocent pleasures, refreshing and recreating the soul for contemplation and active duty, are even a part of religion; but they require to be narrowly watched; for they have a perpetual tendency to transgress this boundary, till they drive religion from her throne in the heart, and usurp it to themselves. Where this is the case, there is as much disinclination to change such a life as to part with an estate. The nominal Christian soon slides into the Epicurean; and his philosophy, whether he so expresses it or not, is "Let us eat and drink; for to-morrow we die." (Isa. xxii. 13; 1 Cor. xv. 32.) The very consideration which ought to check his insane career is made to encourage and confirm it.

III. *Temptations of other kinds.* Riches and pleasures, although the most common and attractive, are not necessarily the only obstacle to our faith and obedience. Anything whatever which so engrosses the mind that we cannot part with it when the SAVIOUR demands the sacrifice, is to be regarded in the same light, and treated in the same manner. Men who devote the LORD'S Day, or part thereof, to *any* object save the claims of religion show that there is something with which they will not part for CHRIST. It must be constantly remembered that the peculiar

teaching of this history is not the danger of addiction to sinful things, but of excessive and misplaced addiction to lawful things. O brethren! see that you keep not back from your LORD one thing, lest that be the one thing needful; but follow faithfully the Apostle's counsel, 1 Cor. xv. 58.

LXXXIX.

S. Michael and All Angels' Day.

Subject. The Providence of God conducted by Angels.

Text. Gen. xxviii. 12. "He dreamed, and, behold! a ladder set upon the earth, and the top of it reached to heaven; and, behold! the Angels of God ascending and descending on it."

Illustrative Text. S. John i. 51. [But see texts to the corresponding Outline of the Former Series, and those cited in the same.]

Principal Words. מַלְאֲכֵי אֱלֹהִים עֹלִים וְיֹרְדִים.

"It is judiciously observed by Maimonides in his preface to *More Nevochim*, that there are two sorts of prophetic parables. . . . . Among the first sort he reckons this; in which the ladder may be thought to represent the Divine Providence, which governs all things; and particularly now directed Jacob in his journey, every step of which was under God's guidance. It being set upon the earth denoted, he thinks, the stedfastness of Providence, which nothing is able to shake. And the top of it reaching to heaven signifies that it extends itself all the world over, to everything, great or small, high or low; and the several steps in the ladder, the motions and actions of Divine Providence. The Angels which went up and down signifies (*sic*) that they are the great ministers of God's Providence, by whom He manages all things here below; and that they are never idle, but always in motion, and serve those especially who serve God faithfully. Their ascending represents their going to receive the divine orders and commands; and their

descending, the execution of His orders." (Bp. Patrick's Commentary in loc.)

The doctrine of a Divine Providence is therefore especially suitable for our contemplation this day: and it is a doctrine of great practical importance, though one much disputed and misunderstood. One of the commonest objections to its truth is that GOD is too great to concern Himself in little matters. This the vision of Jacob expressly forbids us to believe; and Nature and Reason bear a like testimony. Insects, flowers, and grasses, too small to be beholden with the unassisted eye, have a beauty and delicacy of structure as exact as ought that we can find in the wonders of the heavens themselves. Do we think that the Deity is degraded by this minute attention to minute objects? or rather, do not we feel thus convinced that His power and wisdom are everywhere present, Jer. xxiii. 23, 24; Ps. cxxxix. 1—16; that a sparrow and an Archangel are equally in His sight? S. Matth. x. 29—31. If a creature be not too mean to have proceeded from His hand, it cannot be too mean to be governed by it. When we talk of GOD being too great to heed small creatures and small incidents, we compare Him to our own weak selves, whose attention can only be employed on a limited number of objects, and who leave some unregarded, as too mean for us. We forget the immensity and infinity of His essence, and that there can be no great or little with Him. 2 S. Pet. iii. 8.

But if Providence is so minute, are we (it may be said,) free agents? can we be said to do good or evil? Moral good and evil depend not on the success of our acts, but on the quality of our intentions. GOD uses wicked men and wicked spirits for His purposes, but He is not the author of their wickedness. Prov. xix. 21; Isa. x. 5—18; Acts ii. 23; iv. 27, 28; 1 Kings xxii. 22. His providence always interferes for good; whether in the direction of evil men, or the inspiration of the virtuous.

But as Providence is so minute, may we not, (it may be said,) leave all things to Providence, and let them take their course? No: because Providence has appointed the duties of every station, and will reward the faithful discharge of them. Providence will not *compel* the discharge; but the laws of Providence will chastise the neglect; here, probably; hereafter, certainly.

Hence let us learn to discern Providence

I. *In the common events of the day.* Providence supplies food and raiment. Solomon in all his wisdom and power could not have created a single grain of corn. Acts xiv. 17; Ps. civ. 27, 28; cxlv. 15, 16. Let Providence withhold the sun and the rain, our daily bread is gone. Would man say, his own hands maintain him? Who gave those hands, and strength and knowledge to direct them? Who might at any moment withdraw the gift? Our every pulse beats by that Hand which has made us so fearfully and wonderfully. (Ps. cxxxix. 14.)

II. *In temporal blessings.* Are you respected and beloved? Have you wealth, family, friends? Some new accession to either? Are you enjoying health? or recovering from sickness? Have you been rescued from danger? Whatever this is, it is the Hand of the Lord. S. John iii. 27; S. James i. 17.

III. *In adversities.* Darkness and evil are from the Hand of God. (Isa. xlv. 7.) Not moral evil ever; for "God being good in the highest and most abstracted sense, He cannot be said to be the author of any of these things which are evil, as opposed to moral goodness or righteousness, of any of those things which are vicious and wicked, which are plagues and diseases of the soul, which defile and corrupt it, and make it abominable in his presence." (Barrow's Additional Sermons, v.) Nor did God create natural evil at the first, Gen. i. 31. The devil and man brought moral evil into the world, and God created natural evil to chastise and correct it, to show man what his

deserts were, and what sin might expect hereafter, Gen. iii. 16—19. But mercy mingles even with this. Satan is sometimes allowed his desire in this world, that he may lose it in the next. 1 Cor. v. 5; 1 Tim. i. 20. Thus he was permitted to afflict Job, that a bright character might shine brighter, and be purified from worldly dross. And Job acknowledged this Providence. Job i. 21; ii. 10. GOD, in His Providence, uses His great enemy to try saints, and to punish sinners. Judg. ix. 23; 1 Sam. xvi. 14. Compare 2 Sam. xxiv. 1, with 1 Chron. xxi. 1. In your afflictions, brethren, of whatsoever kind, acknowledge the Hand of the LORD. 1 Sam. ii. 6, 7; Deut. xxxii. 39.

IV. This doctrine is revealed for the instruction of

I. *Believers.* To these our LORD especially addressed it. S. Matth. x. 29, 30. The faith of true believers, though genuine, may be weak; such was S. Peter's, which could impel him to descend to the water, but not to walk on it. (S. Matth. xiv. 29, 30.) Brethren, does *your* faith never droop? Do you never love too well persons or objects? Do you never repine at separations, despond in sorrows, distrust when things look gloomy? Gen. xlii. 36; Exod. v. 22, 23; 1 Kings xix. 4. As the antidote to all this, bethink yourselves of the minute, the universal Providence of GOD, reaching from heaven to earth, and back to heaven again! And this GOD is your FATHER! A father will not be unkind to his children, and an almighty FATHER will be infinitely kind. S. Luke xii. 32. Not one sparrow falls without Him, and "ye are of more value than many sparrows." (S. Matth. x. 31.) O how unspeakably! ye have been bought with a price to which the riches of the universe are beggary. Shall He deny aught to those whom He hath thus redeemed? Rom. viii. 32; 1 Cor. xv. 58; 1 S. Pet. v. 6, 7.

II. *Mankind universally.* While the *comfort* of this truth, like all true comfort, is the heritage of believers only, the *instruction* belongs to all. For as

exact, particular, and righteous Providence must have terror for all who accept not its laws. Yet beyond this it has none. For if they will return, it is a law of the same Providence that they shall be accepted. If they feel that their iniquities are more than the hairs of their head, a particular Providence has numbered even those. (S. Matth. x. 30.) It is Providence that thus has long spared them. 2 S. Pet. iii. 9. Let them take courage. Let them return, and break off their sins by righteousness; (Dan. iv. 27,) and those very Angels who are the ministers of that Providence shall rejoice over them. Let them not wait till they are better; for this they can never be till they come to Him Who can make them so. Interested in His redemption, they will become interested in His Providence: and though the universe should crumble into ruins, the Angels who minister the dread dispensation shall bear them fearless and unharmed to the abodes of safety and security.[1] S. John x. 27—29.

[1] Si fractus illabatur orbis,
Impavidum ferient ruinæ.
Hor. Od. iii. 8.

XC.[1]

S. Luke's Day.

Subject. CHRIST the great Physician.

Text. Ps. cvii. 20. "He sent His word and healed them; and delivered them from their destructions."

Illustrative Texts. Ps. xvii. 4; xxx. 2; xli. 4; ciii. 3, 4; cxix. 50; cxlvii. 3; Isa. xix. 22; lvii. 18; Wisd. xvi. 12; S. Luke vii. 7; S. John xv. 3.

Principal Words. דְּבָרוֹ, וַיִּרְפָּאֵם, מְשִׁחִיתוֹתָם.

BEFORE life and immortality were brought to light by the Gospel, the desire of men to record their names on earth was held presumptive proof that the soul was immortal.[2] The feeling, however, of the early disciples was opposite; they thought too much of heaven to care for a name on earth. S. Luke x. 20. Their ambition was to have their names written in heaven; a holy ambition, seeking a substantial fame.

This feeling may seem to have deprived us of much precious information. Who would not be better acquainted with the history of one whose praise in

[1] This Outline is an analysis of a sermon by the author, in "Sermons for Sundays, &c. &c." Second Series. Sermon lxxxix. (Masters, 1846.) It may serve to show, by comparison with that Sermon, the manner in which these Outlines may be completed. See Outl. xxxvi.; and Former Series, Outl. xiv.

[2] "Quid nostri philosophi? Nonne in his ipsis libris, quos scribunt de contemnendâ gloriâ, sua nomina inscribunt? Quod si omnium consensus naturæ vox est; omnesque, qui ubique sunt, consentiunt esse aliquid quod ad eos pertineat quī vitâ cederint; nobis quoque idem existimandum est."—Cic. Quæst. Tusc. i. 15.

the Gospel was (and is) throughout the Churches? (2 Cor. viii. 18,) whose pen alone has preserved some particulars of the deepest interest in our LORD's history? who alone affords us the events that succeeded His ascension, the outpouring of the Spirit, the diffusion of the Faith? who was the companion of Apostles, the beloved of S. Paul, the faithful even to death? Col. iv. 14; 2 Cor. viii. 19; 2 Tim. iv. 11. Yet, though a wise Providence has withholden the precise information we could desire, we may yet commemorate S. Luke, and in the manner most acceptable to himself, by meditating "the wholesome medicines of the doctrine delivered by him."[1]

And this is the true way of celebrating the Festivals of the Saints. We admire the stars; but glorify and adore, not them, but their Creator. And when we admire that brighter creation, a holy soul, we adore it not, but glorify Him Who has created it anew. (Eph. ii. 10.) There may be a Providence in the modesty of the New Testament writers. They are seen less that CHRIST may be seen more. S. John iii. 30. They are now seen where they would be, as stars announcing the Sun of Righteousness, but lost in the splendour of His rising. So, while the fishermen, Peter, James and John, direct our thoughts to the great Day when the net shall be outspread that has gathered of every kind, the physician, Luke, carries our thoughts to the great Physician of our souls; for "there is one Physician, both corporeal and spiritual, created and uncreated, GOD existent in the flesh, true life in death, both from Mary and from GOD, first passible and then impassible, JESUS CHRIST our LORD." (S. Ignat. Ep. ad Eph. vii.)

Though the text was written ages before S. Luke was born, what it says is true of S. Luke's writings, for they are the Word of GOD; and thus we are encouraged by the text to offer the prayer of the Collect with faith. Let us cry unto the LORD in trouble

[1] Collect for the Day.

for the diseases of our souls, and He will heal us through His Word.

Inquire we then—

I. *What is the peculiar teaching of S. Luke which may prove medicine to our souls.*

It is the character of this Evangelist that he dwells, like a good Physician, on the nature of the disease, and the appropriate remedy. The disease is sin; the medicine, repentance and faith. Acts xx. 21. These apply the healing Blood. Hence this Saint is symbolized by the calf, the emblem of propitiatory sacrifice. Almost all the narratives, parables, &c., peculiar to S. Luke, have reference to these subjects: The sinful woman, with the accompanying parable, vii. 36, seqq.; the lost sheep and piece of silver, and the returning prodigal, xv.; the Pharisee and publican, xviii. 9—14; the penitence and forgiveness of Zacchæus, xix. 1—8; the pardon of the penitent robber, xxiii. 43; the commission which unites remission of sins with repentance, xxiv. 47. The book of the Acts is one continuous history of this preaching, and of the conversion of souls by the doctrine of CHRIST crucified, received by faith, and effectual through repentance.

II. *The manner in which his teaching is applied.*

1. *In a sense of sin.* He first requires us to admit that we are diseased. Without this admission we shall never seek to the great Healer. S. Luke v. 31, 32; Rev. iii. 17, 18. The penitent woman washes her SAVIOUR'S feet with tears of contrition. The publican can only call himself a sinner. The prodigal exclaims, "I have sinned." Zacchæus confesses his extortion and false accusation. The crucified robber says, "We receive the due reward of our deeds." Here is the lesson for us. Do you, brethren, fall in sorrow and adoring love at the feet of JESUS? scarcely so much as lift up your eyes unto heaven? feel that you are unworthy to be called the children of your heavenly FATHER? And, when His

Cross is laid upon you in pain and tribulation, do you acknowledge from your heart that its sharpest pangs are your due? Be thankful! you have profited by the wholesome medicines delivered by S. Luke! you have seen your disease: you have prayed for the remedy: may you have grace to find it!

2. *In a desire of mercy.* This was the characteristic of all the instances recorded by S. Luke, as is easily seen by studying them. Pharaoh, Saul, and Judas were all sensible of sin, but they all wanted application for the mercy of GOD. Not so the instances recorded by S. Luke. In these the sin was great; but mercy was desired, sought, and found. And although, like the sinful woman, we have no words to utter; like the debtors, we have "nothing to pay;" like the publican, we have nothing to plead; like the prodigal, we have nothing to bring; like Zacchæus and the robber, we are stained with sins; although GOD's mercy, and nothing in ourselves, is all we can trust; we shall not plead for that in vain.

III. *What are the fruits of repentance.* There must be renunciation of the enjoyments of sin, always. The publican and the prodigal, the woman and the robber, could make no restitution. But Zacchæus could, and did, fourfold; and, where restitution was impossible, he would not retain the gain of sin. Under repentance, the idle will become industrious; the sensual, pure; the revengeful, kind and affectionate. All will bring to CHRIST of their best, like the woman; abandon self, like the prodigal and the publican; take up the Cross, as the robber acquiesced in his.

IV. *What is the object and accomplishment of our faith and hope.* This is JESUS CHRIST. He spake with authority to the woman, "Thy faith hath saved thee;" to Zacchæus, "This day is salvation come to this house;" and to the believing robber, "This day thou shalt be with Me in Paradise." And if we pass to S. Luke's other great work, the Acts of the Apostles, we shall find it preaching throughout the doctrine

delivered by Paul and Silas, Acts xvi. 31. Much as that and other texts have been distorted, we must not conceal them, or forego their blessing. The Philippian jailer certainly understood those words to include Baptism and good works, vv. 33, 34. While we mention the necessity of sacramental grace and holy living, let us ever remember that by faith only we become capable of either, and accepted in both.

Thus then has GOD sent His Word; and, by a proper application of it, it shall heal us, and save us from our destruction. It shall bring home to us the promise, Hosea xiv. 4; it shall heal the wounds of conscience, and calm the terrors of the LORD; and we shall know that CHRIST is sent, as S. Luke, after the Prophet, describes Him, "to heal the broken-hearted." S. Luke iv. 18; Isa. lxi. 1. And as the diseases of the soul will be healed, so will it be saved from destruction. As disease tends to natural death, so does sin to spiritual and eternal death—to destruction. But the medicine of the Word removes the diseases and precludes the death. The expression is remarkable, "*their* destruction." For the destruction of sinners is of themselves; it is theirs by inheritance; theirs by due. Hos. xiii. 9. If we prefer the petition, Jer. xvii. 14, He will vouchsafe the reply, Isa. lvii. 18, 19.

XCI.

SS. Simon and Jude.

Subject. The sure Foundation and holy Building.

Text. Eph. ii. 19, 20. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of GOD; and are built upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the chief Corner-stone."

Illustrative Scripture. Eph. iv.

Illustrative Texts. Gen. xlix. 24; Ps. cxviii. 22; Isa. xxviii. 16; S. Matth. xvi. 18; xxi. 42; S. Mark xii. 10; S. Luke xx. 17; Acts iv. 11; Rom. ix. 33; 1 Cor. iii. 10—17; 2 Cor. x. 8; xiii. 10; S. Jude 20. [Others occur in the Outline.]

Principal Words. ἐποικοδομηθέντες—θεμελίῳ—ἀκρογωνιαίου.

THE word *edification* is constantly employed by those who understand not its meaning. Christians are called in Holy Scripture GOD'S building, GOD'S house, GOD'S temple, GOD'S habitation, 1 Cor. iii. 10; 1 S. Pet. ii. 5; Eph. ii. 21, 22. Whatever, therefore, cements Christians more closely together in union and love strengthens the building, and is called *edification.* Whatever makes them more holy, spiritual, fruitful, elevates the building, and is therefore called *edification.* But as no building can stand without a foundation, so there can be no spiritual edifying without some groundwork. And, as the Builder of the Church is GOD, (Heb. xi. 10,) it is obvious that man can lay no other foundation of it than He has laid, 1 Cor. iii. 11; or, if any man does, he will lay it to no purpose. In the day of the great slaughter, (Isa. xxx. 25,) his building will crumble into ruins; his opinions

cannot endure GOD'S truth, his hopes will have no rest, his practices no warrant. S. Matth. vii. 26, 27; Ezek. xiii. 12—14.

JESUS CHRIST, then, is the chief Corner-stone of the Church. He is the Foundation. But this does not hinder that other stones, laid on Him, and bound together by Him, may be called foundations also. Rev. xxi. 14. And such the text terms the Apostles and Prophets. But CHRIST is the Foundation of these foundations. If He built His Church on S. Peter, it was because S. Peter had confessed *Him* the SON of GOD. He binds together the Teachers of the two Covenants, and the Jews and Gentiles. And if a man should attempt to build on CHRIST, neglecting the Apostles and Prophets, he would build to no purpose: for from Prophets and Apostles, and from these alone, we learn the mind of CHRIST; what they have written by His Spirit, *that* is His Word.

As a house will not stand without a foundation, so neither is a foundation of use unless we build upon it. What then must we build upon this Foundation? How is the work of edification to be carried out?

We must build on CHRIST, and His Apostles and Prophets,

I. *Our doctrine, belief, religion.* Col. ii. 6, 7. Builders, Jewish, and nominal Christian, have refused this Foundation, and even the head Corner-stone Himself. Ps. cxviii. 22; Isa. viii. 14, 15; Rom. ix. 32, 33; 1 S. Pet. ii. 8. Many are too proud to accept the mystery of godliness, 1 Tim. iii. 16. Many will not see Immanuel in the Son of Mary. Many refuse Him a higher nature and authority than those of Job or Noah. They allow Him, like those, to be *a* foundation, but not *the* chief Corner-stone. They refuse that worship which He claims, S. John v. 23; Phil. ii. 5—11; Eph. i. 20, seqq. Against these have Apostles warned us, Col. ii. 8, 9; 2 S. John 7—11. And, if we are charged to abstain from intimacy with such as hold not the Head, (2 S. John 9—11,) how

much greater the danger when we not only partake, but commit, their evil deeds! S. Matth. xxi. 44. We call ourselves after CHRIST, Christians, or His followers; we must therefore, if we would rightly retain the name, follow the Lamb *whithersoever* He goeth. (Rev. xiv. 4.)

II. *Our hope and trust.* Every foundation of these, except CHRIST, as preached by the Apostles and Prophets, must fail in the trial day. In that day, brethren, you hope to be saved. GOD grant the fulfilment of your hope! But on what does your hope rest? Does GOD say that He will pardon all sinners? Are those awful words an empty threat, Rom. vi. 23; S. James i. 15; Rev. xx. 15? May a man lead the life of the wicked, and awake in the resurrection of the just? Where has GOD declared that He will tolerate just so much sin, and just so little godliness? S. Matth. vii. 13, 14. Some trust they may be saved because they are as good as their neighbours, or better. But this trust is nowhere warranted in Scripture. It might have been entertained by the antediluvians, or the inhabitants of Sodom. To warrant trust in our deeds at all, our every deed must have been perfect; our every thought and word also. And this would exempt us from punishment; but it would not entitle us to heaven. The citizen who breaks no law of the state claims immunity and protection; but not reward. If we hope for the mercy of GOD, we must have some foundation of our hope. When a criminal is recommended to the mercy of the ruling power, there is some reason for it: not the mere repentance of the offender, or justice could never be inflicted. But there is no reason for such mercy in our case. No foundation can be found of such a hope but JESUS CHRIST; and as such a Foundation, Apostles and Prophets have set Him before us. Jer. xvii. 13; Col. i. 27; 1 Tim. i. 1. All hope beside is a refuge of lies, which the overflowing scourge shall sweep away. Isa. xxviii. 15.

III. *Our practice.* 1 Cor. viii. 1. CHRIST has given us His commands, and we must obey all: He has shown us His example, and we must follow it. These have been communicated to us by Prophets and Apostles, and, as they have imparted, so must we receive and do. If we set up any schemes of ethics other than those laid down by Him as recorded by them, we do it at our peril. If we follow any other example, especially the world's, we must abide the awful consequence. As our hopes must be built on His atonement, so must our lives on His example. Hear His own words, S. Luke vi. 46. To recount His commands in a discourse would be impossible, and it must be presumed that they are generally known in an assembly of Christians; but any one of them will test our obedience. Take then that undisputed, indisputable precept: "This do in remembrance of Me." S. Luke xxii. 19. How many profess to hold the Foundation, and yet NEVER comply with this command! What do such expect? What is the foundation of their hope? Hear our LORD further. S. Luke vi. 47—49. "In the floods of great waters," the fearful separation of soul and body, when the storm beats on this earthly house of our tabernacle, (2 Cor. v. 1,) and tries our hope, confidences, principles, professions; he only can expect to be strengthened in that mortal struggle who has built his practice equally with his belief on the great Foundation. The unsound edifice will crumble before the assault of disease or danger; and the ruin will be greater than human language can express, or could even when the Spirit of GOD Himself guided the pens of Apostles and Prophets, or breathed from the lips of Him to Whom He was imparted without measure. (S. John iii. 34.)

IV. *Our Communion.* This consideration is too much omitted by modern religionists, even those who really desire to build rightly, and on the true Foundation. We cannot limit, nor should we desire to limit,

the mercies of GOD, to Whom intentions, opportunities, education, are known; and in Whose perfect balance all hearts are weighed. Still, the Scriptural way of salvation is undoubtedly through the Church; and, if CHRIST be the chief Corner-stone, the Church is the building. Each Christian is not a house, but only a stone: 1 S. Pet. ii. 5. The house is the Church; and hence the Collect prays that we may be joined together in unity of spirit, and be made, not temples, but a temple, which disjointed stones cannot be. Ps. cxxii. 3; Eph. ii. 22. Well would it be for all, if this truth were more seriously weighed. Rom. xiv. 19. No doubt, individual love to CHRIST, and individual holiness, will best conduce to this unity, which would be valueless without these. But holiness itself must be implanted and nurtured by sacraments and ordinances. And by unity must faith be guarded and diffused. "Be diligent, therefore, to be grounded in the doctrines of the LORD and the Apostles, that, in all things, whatsoever ye do, ye may prosper in flesh and spirit, in faith and love, in the FATHER, and the SON, and the SPIRIT, in the beginning and the ending, together with your venerable Bishop, the worthily-associated spiritual assembly of your Priests, and your Deacons according to GOD. Be subject to your Bishop and to each other, as JESUS CHRIST, according to the flesh, was to His FATHER, and the Apostles to CHRIST, to the FATHER, and to the SPIRIT; that ye may have fleshly and spiritual unity."[1] (S. Ignat. Epist. ad Magnes. xiii.)

V. *A complete edifice.* If, brethren, you would build on this great Foundation an edifice whose top shall indeed reach unto heaven, (Gen. xi. 4,) shall merge in a glorious and blessed eternity, you must finish as well as begin; cover in as well as found. S. Luke xiv. 28—30. And you must continually keep it in repair. Eccles. x. 18. Such a building, indeed,

[1] ἕνωσις σαρκικὴ τε καὶ πνευματικὴ. "Unio externa et interna." (Hefele.)

costs infinitely less than its worth; yet it does cost what the children of this world account a heavy price: all our pride; for he who builds on it acknowledges that he has nothing of his own to build on; all our malice, selfishness, intemperance, idleness, envy, profaneness, falsehood, covetousness, and if there be any other thing that is contrary to sound doctrine (1 Tim. i. 10.) But if this account of the Christian's costs alarm you, and you would go away sorrowful, and dread to incur them, remember there is a cost on the other side—the cost of heaven! yes, and the penalty of hell! Col. ii. 7. Well may you abound in thanksgiving! the thanks of eternity would be insufficient for your transfer from the dominion of Satan, sin, and death, to the fellowship of the Saints, and the hope of endless blessedness. Yet there are thanks which He will accept; He will mercifully account a life intended to please Him as gratitude for His infinite mercies, and the wise architect, who has built on the true Foundation, shall find, when his earthly house is dissolved, a city which hath foundations; (Heb. xi. 10,) a house not made with hands, eternal in the heavens. (2 Cor. v. 1.)

XCII.

All Saints' Day.

Subject. The Saints of both Covenants one in CHRIST.

Text. Heb. xi. 39, 40. "These all, having obtained a good report through faith, received not the promise; GOD having provided some better thing for us, that they, without us, should not be made perfect."

Illustrative Texts. Acts xiii. 32, 33; xxvi. 6, 7; Eph. iii. 1—6. [Other texts, immediately illustrative, occur in the course of the Outline. But the subject is of vast extent; and all the texts which set forth the connection of the Covenants, and all the prophecies of the coming of the Messiah, have an illustrative bearing.]

Principal Words. ἐπαγγελίαν—τελειωθῶσι.

THIS chapter is the noblest discourse on faith that ever was penned: for (1) it is the mind of the HOLY GHOST; (2) it contains an exhaustive definition; (3) it illustrates this by a multitude of varying but practical examples. The one principle by which all those great Saints were guided whose achievements are recorded in this chapter was a full assurance of all that GOD had taught them. *Why* was Abel's sacrifice preferred to Cain's? because it testified his belief in the atonement to come. *Why* did Noah prepare the ark? because he was as certain of the coming flood as we are of the coming seasons—for GOD had instructed him. *Why* did Abraham leave country, kindred, father's house, for a land of which he knew nothing, and which he was not to possess, though his remote descendants were? *Why* did he believe he should have a son, though nature seemed to contradict the

promise? And then, when that promise had taken effect, and another yet remained, the blessing on that son's posterity, *why* did he, uninquiringly, proceed to do an act which appeared to vitiate the promise? Because he had faith. GOD, Who gave that son, could raise him from the dead, and would, if needful. *Why* did Joseph speak of the removal of his bones with the same certainty as though the Israelites were already on their march? The event was as clear to him by faith as if he had seen it. *Why* did Moses abandon all the pleasures and glories of Egypt? because he saw by faith Him Who is invisible. And the martyrs of those early days, the prophets who endured the bitterest conflicts, (1 Kings xviii. 4; 2 Chron. xxiv. 21; xxxvi. 16; Neh. ix. 26; S. Matth. xxi. 35; xxiii. 35, 37; Acts vii. 52; 1 Thess. ii. 15,) Eleazar, and the seven Maccabees, who successively underwent the most horrible tortures, (2 Macc. vi., vii.,) and all the victims of the Antiochian persecution,—what was it that gave all these their strength and courage? It was faith—assurance of those better promises, which made them regard all beside as nothing, and less than nothing—despise alike the world's best and its worst. They knew that they had in heaven a better and more enduring substance, (Heb. x. 34,) and therefore they lived on earth as strangers and pilgrims. Heb. xi. 13; 1 Chron. xxix. 15; Ps. xxxix. 12; 1 S. Pet. ii. 11. A stranger (ξένος, foreigner) does not expect the comforts of his native land, and is not surprised if he meets with some inconveniences, or even injuries. A pilgrim (παρεπίδημος, temporary dweller) does not provide himself an estate in a country in which he has no proper abode. A draught of the wayside well, a fruit of the wayside tree, or the occasional hospitality of some pilgrims' friend, is all his obligation to the land which he traverses. Thus faith passes through the world. The Saint does not expect the amenities of home in a foreign land, or accumulate treasures in a country whence he must soon depart, by the very

conditions of his pilgrimage, for his proper and abiding country, where he will be no longer a stranger and a pilgrim, but his citizenship shall be fully realized. Eph. ii. 19. Faith is the evidence of things not seen, making them indeed more evident than the objects of sight. This principle animated the martyrs of the Gospel no less than the elder saints. 1 Cor. iv. 9—13; 2 Cor. iv. 18; v. 7; xi. 23—30; 2 Tim. ii. 11, 12. It guides the choice, not by what will please, or even profit, in this present state. It simply asks, "What must I do to be saved?" accepts GOD'S answer in His word, and acts upon it. The promise of GOD, if attained, will make amends for all we can suffer or resign here.

But what says the text? That these great examples of faith "received not the promise." Were then their hopes, strivings, and sufferings in vain? This cannot be.

Two interpretations may be given of the text: both indeed giving a true sense.

(1) The promise is that of heaven, the eternal inheritance, (Heb. ix. 15,) to be entered on at the last Day. And this view is deserving of the greater regard, as it is that generally taken by the Fathers.[1] This the patriarchs and prophets have not yet attained, though living, and in blessedness. S. Luke xvi. 22; xx. 37, 38. But *the* promise respected a higher glory, which will not be attained till they with us are made perfect at the great consummation. The kingdom is *prepared* for them and us even *now*. S. Matth. xxv. 34; Heb. xi. 16. But it will not be *given* till *then*. They are awaiting in Paradise the time when GOD shall bestow upon them, together with all His faithful servants, the things which He has prepared for those who love and wait for Him. (Isa. lxiv. 4; 1 Cor. ii. 9.)

(2) In the eleventh verse we read, "These all died

[1] This is shown elaborately by Whitby in locum.

in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them." These promises, though spiritual, must have been connected with this world, or it would be nothing remarkable that they did not receive them on earth. These promises respected the coming of the SAVIOUR and all the blessings attendant. S. John viii. 56. The ancient saints did not live to see these "better things," but GOD reserved them for us. They believed that CHRIST would come, and lived on that belief. S. Matth. xiii. 17; S. Luke x. 23, 24. Yet they did not receive the promise in the sense of witnessing His coming. Every soul that enters a Church knows more of CHRIST than the Patriarchs and Prophets knew. S. Matth. xi. 11, and Former Series, Outl. lxxxiv.

These two statements of doctrine are fully borne out by the texts cited in them. And they show the connection between the saints of both dispensations. They are all one communion, one Church: and it is to commemorate that most blessed truth that the present glorious Festival was appointed.

Two considerations may apply the text.

I. *Value the privileges, and lose them not.*

Perhaps you regard the Saints of this chapter as persons of so highly exalted faith that they can scarcely be propounded as patterns to a generation like this. They lived when GOD spake from heaven, or when Angels from Him mingled with mankind. How should *we* be able to copy those exceptional men, men of those ages of wonder? The text, however, distinctly states, that our position in the Church is higher than theirs. What promises had they that we have not, and more clearly? If Angels and visions came to them, it was because the dispensation was then imperfect, because Holy Scripture was unwritten, or written partially. But now the SON Himself is our Instructor. Heb. i. The New Testament is a flood of light, by which we read the Old far more intelligently than did the elder Saints; and we shall have more, not less, to

account for than they. Heb. ii. 2—4; xii. 25. "They are not to be heard," indeed, "which feign that the old Fathers did look only for transitory promises;" (Art. vii.) yet some there have been, and notably a priest of our own Church, who have so feigned. But none was ever so hardy as to doubt that immortal life is clearly preached by the Gospel. (2 Tim. i. 10.) The promises to us are the same as those set before the ancient Saints, but with a glory and a splendour of which they knew nothing. S. Matth. v. 8; xiii. 43; S. Luke xx. 36; 1 Cor. xiii. 12; xv. 49; 2 Cor. iv. 17; Phil. iii. 20, 21; 1 S. John iii. 2, 3; Rev. xxi., xxii. There is none so mean, so poor, amongst ourselves who may not inherit all these, through obedient faith in CHRIST! None who may not, if he only will, share the society of all those triumphant sons of faith whom this chapter records. S. Matth. viii. 11; Heb. vi. 11, 12. You are not, brethren, called to the trials of those holy men of whom the text speaks: but you are called to their inheritance, and the same promises. GOD has provided better things for you—forego them not!

II. *Continue patient in well-doing.* Rom. ii. 7. The holy models of faith whom the text propounds to us never received the promises to the last moment of their lives: but they knew that fulfilment was certain, and were tranquil and hopeful. Murmur not, brethren, at GOD'S appointments. If you have embraced His promises by faith, be sure they will be fulfilled in their season. Hab. ii. 3. You may do the will of GOD, and yet think all things against you. Gen. xlii. 36; Exod. v. 22, 23; 1 Kings xix. 4; Job iii.; Ps. lxxvii. (See Outl. lxxxix. IV. 1.) You have therefore need of patience. Heb. x. 35—39. Pray and seek for this patience; be assured that the promises shall take effect; only leave GOD to fulfil them when He shall see good. Hab. iii. 17; Job xiii. 15. Trust Him to and through that hour which is appointed to all. Ps. xxiii. 4. See how He has enabled His Saints to en-

dure to the last in constant faith and cheerful hope. They are withdrawn, but their example is left; they have the earnest of the promises, but for the completion they wait for us. In us they are made perfect; let not one of them fail of the full glory of his crown. "By His witness to their humility and submission through obedience, He hath bettered not only us, but even the generations before us, and those who shall[1] hereafter receive His oracles in fear and truth. Partakers of their great and glorious acts, let us run upward to the goal of peace set before us from the beginning, and direct our gaze to the Father and Creator of the universe; and cleave to His magnificent and all-excelling gifts of peace and bounty. Let us behold Him in mind, and gaze with the eyes of the soul on His forbearing will: let us comprehend how angerless (ἀόργητος) He is to His every creature." (S. Clem. Rom. ad Cor. i. 19. This chapter, and the 9th, 10th, 11th, 12th, 17th, and 18th of the same Epistle, are highly illustrative of the chapter containing the text, and very useful for the subject of the Day. The 5th and 6th chapters treat of the *Christian* martyrs.) Dark is the month on which we enter this day; and darker will the days be before they can be lighter. Yet lighter days *will* succeed; and, by no less certain a law, our wintry life, if hallowed by faith and patience, will merge in an eternal summer. Pray, Isa. xxxiii. 2, and the promise shall be yours, Ps. xxxvii. 9; Isa. xxx. 18; xl. 31; xlix. 23.

[1] καταδεξομένους, Davis's reading for καταδεξαμένους, which, if not *demanded* by the text, greatly improves the sense.

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